THE FIELD Cleared of the NOBLE STAND.

THE

SHIELD

Guard of the

NOBLE STAND.

K. Sutton's Hall. 472

The Field cleared of the NOBLE STAND:

OR,

ANIMADVERSIONS ON THE PAMPHLET

So Called.

Which in a Superfetation of Parts has made ſo much Noiſe in the Publick Debates among the *London* Miniſters, ſince their Diviſion into *Subſcribers* and *Non-Subſcribers*.

WITH

A POSTSCRIPT, ſhewing the *Latter* not juſtly chargeable with Singularity.

BY A SINCERE SEEKER.

WE MUST NOT OMIT THE NOBLE STAND.
Annals of KING *GEORGE*, Vol. 5. p. 266.

LONDON;
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BRITISH MUSEUM

The Field Cleared of the NOBLE STAND, *&c.*

In a LETTER *to a* FRIEND.

SIR,

THE *Annals* of *King GEORGE*, as faſt as they come forth, I perceive, by the Contents of your Letter to me, come early under your Eye; and with what juſt *Caution* you read ſuch *kind* of Productions, knowing the *Dearth* of *Impartial* Hiſtorians, and remembring you have *Two* Eyes and Ears.

You take notice, that the *Volume* for the *Fifth Year* is eſpecially remarkable in the Part that relates to *Eccleſiaſtical Affairs*, the moſt *touchy* of all

 other;

other; and in which you wiſh the *Compiler* had ſaid *leſs*, or ſaid *more*, as to the *Differences*, that have riſen among the *Diſſenters*.

His Introduction tends to raiſe Expectation, by his telling the World, that "*all Means of Publica-*
"*tion have been almoſt engroſſed in their Quarrels*; and
"*that the Publick has been, and is like to be ſo far af-*
"*fected thereby, as to call for as particular an Account*
"*as a Work of* THIS NATURE *will allow of.*"

You hence, it ſeems, promiſed yourſelf a *fair* and *equal* Abſtract of the Writings publiſhed by *Subſcribers* and *Nonſubſcribers*, after the *famous Diviſion* at *Salter's-Hall* into thoſe *Two Denominations*; but before you had read out the *next Page*, found yourſelf miſtaken, by his reproachful Mention of the two *firſt* Pamphlets he is pleaſed to introduce on the *Subſcribing-Side*, as if introduced on purpoſe to compliment his *Patron*, by ſhewing his Good-will to *damn* 'em, *preſuming it would not be unacceptable to* that *worthy Gentleman to ſee his Name prefixed to a Work of this* Damnatory *Nature*, with reference to any thing publiſh'd in *this Cauſe* by Mr. *Bradbury*, and the *Author* of the *Noble Stand*.

Having for a *Handle* mention'd the *Letter* to Dr. *Gale*, as what he can't deny "*was wrote with*
"*Warmth and* PARTIALITY, *bearing hard againſt ſome*
"*particular Perſons of the Subſcribing-Side*, and *parti-*
"*cularly* Mr. *Bradbury*;" he immediately adds,
"*Mr.* Bradbury *therefore thought fit to anſwer it, in*
"*a Letter to* John Barrington Shute *Eſq*; *But there-*
"*in that Gentleman had the Misfortune to fall* MORE
"*into Heat and* INVECTIVE *than his Adverſary*;"
(which is as clear, as that the *Sun ſhines* to *us* at *Midnight*) "*and particularly againſt the worthy Gen-*
"*tleman whom he addreſſed himſelf to, on account of*
"*his favouring* PACIFICK *and* GENERAL *Principles.*
"*Thoſe we ſhall therefore look no further into.*" No, by no means. The *Circumſtances* of a Work of

This

This Nature, *i. e.* conſidering his *Patron*, *Biaſs*, *Cue* and *End*, not allowing him to look farther into Writings that he was to leave under a *Blot*; nor to give a *more particular* Account of their Contents, leſt he ſhould betray and blow up his Deſign of beſpeaking the Publick *not* to *read 'em*, or to do it with *Prejudice*. "*But*, ſays he, *under* THIS CLASS [*viz.* of *Writings* which he was only to *cite* in order to *cenſure*] "*we* MUST NOT, [ſo, it ſeems, his *Poſitive* Inſtructions bear] "MUST NOT *omit the* "NOBLE STAND, *which was alſo proſecuted in a Se-* "*cond Part, but* (ſo he MUST WRITE) *with ſo much* "*Roughneſs of Manners, and ill Temper, as juſtly of-* "*fended all Sides: And the ſame Perſon's Indiſcretion* "*alſo a little after brought him into the Common Papers,* "*till at laſt he ſeemed to have advertiſed away* ALL *his* "*Reputation.*"

Theſe *Two Parts* of the *Noble Stand* I have carefully review'd, and *challenge* this *Writer* of *Annals* to ſay what there is in either, to ſupport the Charge of *Roughneſs of Manners*, *or ill Temper*, comparable to what is diſcovered by *himſelf* in this *very Account*, which can't but be *more juſtly offenſive* to *all* that are *impartial* of *every Side*, as found in a *Work* of *This Nature*, and ſo tending to put a *Laſting Abuſe* upon the *World*.

It ſeems he could ſee nothing of *Argument* in either of thoſe *Parts* of the *Noble Stand*; or it muſt *paſs* for *Confutation* ſufficient of the *Firſt Part*, to ſay "*it was proſecuted in a Second, with Roughneſs of* "*Manners and ill Temper*," becauſe taken up in anſwering unjuſt Reproaches in a *way* that he does not *like*; and likes the worſe, becauſe juſt the *Reverſe* to what he here ſays of it: that is, with ſo much *Pleaſantry* or *Good Temper*, as procured the *Noble Stand*, in point of *Sale*, A *Noble Run*, as a ſtanding Proof how *unacceptably* it was written. But perhaps 'twas this *Good Humour*, mix'd with

Argument, making it *ſpread* ſo *faſt*, that made it the more *grievous* for its Adverſaries to bear, and ſo *Roughneſs* and *Smoothneſs* of *Manners*, *Good* and *Ill* Temper muſt, in this caſe, paſs for all *one*: And, if we will take This Writer's word for't, there was *ſo much of This as juſtly offended* ALL SIDES; that is, the *modern* DIOTREPHES, who is a MEDLEY of ALL in ONE: and *next* to him, thoſe who were *little* enough to *fear* his *Diſpleaſure*, or *court* his *Favour* in the ſame *abject* manner as *He* does *That* of *others*, where he hopes to find his Account.

It muſt needs be *Roughneſs* of *Manners* to *touch* one troubled with a *Noli me tangere*, with the moſt *Gentle Hand*; *Ill Temper*, to touch the *ſore* Place over again, tho in order to a Cure; and ſuch as, in the Language of *thoſe* who have nothing elſe to anſwer, *juſtly offends all Sides*, ſpeaking as they would have it, to *countenance* their *Fret*, which they cannot *conceal*. How can the *Firſt* or *Second* Part of the *Noble Stand* be worth reading, or read without the utmoſt *Prejudice*, when we have it upon Record in *Annals*, that This *ſame Perſon* or *Pamphlet*, *viz.* the *Noble Stand*, "This *ſame Perſon's* "*Indiſcretion alſo a little after brought him into the* "*common Papers, till at laſt he* SEEMED *to have adver-* "*tiſed away* ALL *his* REPUTATION," *viz.* for *Smoothneſs* of *Manners*, *Good Temper*, *Wit*, *Reaſon*, *Senſe*, *Every Thing commendable*; and ſeem'd moreover *advertiſed* into a *Piece of Poeſy*, *Playwright*, *Lunatick*; in a word, *all* that is *bad* and *worſe*: and ſo muſt needs be loſt for an *Author*, and never more able to lift up his Head, or do any Service to the *Subſcribing Side*; that is, if ſuch a *one* be to be regarded in ſetting up himſelf for a *Cenſor* of the *Subſcribers* and *Their Writings*, who at the ſame time publiſhes himſelf a notorious *Paraſite* to the Founder of the *Non-Subſcribing Order*, and a very hopeful *Copyer* after *Him*, *who* of his *own proper Stock* furniſh'd

furniſh'd *all* the BRASS that went into the *Canons* lately caſt of a New Invention, to keep the Churches in *Peace*.

But you *inſiſt* upon your *Right* to judge *for* your*ſelf* of what comes forth in *Annals*, as well as in *common Papers*; and accordingly deſire me to procure you a Collection of what is ſaid to be *adverti*ſ*ed by* or *againſt* the *Noble Stand* to ſo STRANGE an EVENT. Having ſome Acquaintance with the *Author*, I made my Application and Requeſt to him for ſuch a *Collection* as you mention, and that he would conſent to its being publiſh'd. He diſcover'd his Averſion to what I had propos'd, alledging, that being well ſatisfied in the *Acceptance* that what he had written had found with *Equal Judges*; 'twas with him no great matter, what was ſaid againſt him in a *reviling way* by his *angry Adverſaries*. He added, that he had writ in this Controverſy as much as came to his *Share*, and more than ſome Men would eaſily forgive him. I reply'd, And more than they would eaſily anſwer: However, I thought it neceſſary that he ſhould go through the Preſs once more upon the preſent Occaſion; urging, that while *Dirt* was thrown upon him only in *common Papers*, tho provoking enough, as ſpread over the Nation; yet as *ſuch Papers* are uſually ſoon forgotten and loſt, he might content himſelf in having appear'd in his own Vindication in ſuch ſhort-liv'd Papers as far as was neceſſary. But here was an *Hiſtorian* turn'd *Cenſor*, and ſo *traducing* in *Annals* the *Noble Stand*, that it may paſs for *condemn'd* without being *heard* or *anſwer'd*. I therefore *inſiſted* that 'twas a *Debt* he ow'd to the *Cauſe*, in Defence of which the *Noble Stand* was written, and ſo well fitted to ſerve, not to ſuffer ſuch an *Abuſe* to be palm'd upon the World, without giving the Reader an opportunity of diſcerning its *Injuſtice*, and regarding it accordingly.

I at length prevail'd, and he put his *Papers* into my hand, either to *ſuppreſs* or make them *publick*, as I ſaw good: I thought it my *Duty* to chuſe the *latter*, and here ſend you one of the *Printed* Copies; and at the ſame time give the *Reſt* to the World, to be read, together with the *foreſaid Paſſages* in the *Annals* wherever they come.

SECT. I.

The Notice taken of the Noble Stand *in the Letter to Dr.* Gale, *and the* Second Part *of the* Conduct *of the* Diſſenters, *conſider'd.*

THE *Introduction* to the *Firſt Part* of the *Noble Stand* was originally publiſh'd in the *Flying-Poſt*. Againſt That *Introduction*, the Letter to Dr. *Gale* raves like *itſelf*; that is, in a manner ſo *vile* and *ſcandalous*, as to be a greater Reproach to the *Author*, than what he endeavours to caſt upon any body elſe.

The *Extravagance* of that Letter, as dealing in *Calumny*, is taken notice of by the *Author* of the * *Conduct* of the *Diſſenters*, with this *Cenſure*, tho writing on the ſame Side, That "*it went too far into* "*Particular Reflections, to be publickly juſtified* in ſo "doing." And yet forgetting his own Cenſure, he immediately fits it to himſelf, by letting looſe his Spite the ſame way.

"*The Flying-Poſt Account* (ſays he) *was ſoon after* "*vindicated in a Pamphlet, call'd, The* NOBLE

* *Second Part*, p. 8.

"STAND:"

" STAND:" It was ſo: And what has he to ſay to it? " *That* (he adds) *was as vile an Impoſition* " *upon the Publick, as the Account it appear'd to vin-* " *dicate.*" If it was no *more*, it is well enough; the *Account* refer'd to, having been *ſufficiently vindicated*, and proved to be *no Impoſition* at all.

But the *Quarrel* is with the *Title*; which he could not but know was taken from the Account of the *Non-Subſcribers* in the *Firſt News-Paper Repreſentation* that appear'd: without which, in all likelihood, *that way* of appealing to the Publick had never been uſed in the preſent Conteſt.

The ſaid *Account*, thruſt into the World by the *Non-Subſcribers* in the *White-Hall Evening-Poſt*, calls what they had done, in a way of Congratulation, A NOBLE STAND: And where was the *Impoſition* upon the *Publick*, to ſpeak of it, according to the *Style* wherein they think fit to *congratulate* themſelves?

The *Title* is explain'd to be, " A Juſt Vindica- " tion of thoſe Brave Spirits, who in the late me- " morable Actions at *Salters-Hall* diſtinguiſh'd " themſelves, and got ſo much Honour in appear- " ing for that important *Principle* of *Religious Li-* " *berty*, viz. *That Doctrines only to be known by Reve-* " *lation are to be ſtated in the Words of Revelation* " ONLY, *when deſigned to be a Standard and Teſt.*"

This *Principle* They value themſelves upon, and think themſelves *brave Spirits* indeed, and to have *got a great deal of Honour in appearing for it*; and 'tis certain, the *Actions* by which they *diſtinguiſh'd* themſelves (ſuch as HISSING, for one) were *truly memorable*. The *Principle*, every one ſees, is a *Principle* of *Liberty* with a witneſs, and ſuch as is of the *Laſt Importance* to *Religion*, as tending to leave us no more than conſiſts in *Agreement* of *Sounds*, that may include under them either *nothing* at all, or *all* the *Confuſion* of *Babel*, as to *Meaning* and *Senſe*:

And

And what Harm is done in writing ſuch a *Vindication* of it as I think to be *Juſt*, i. e. ſuch as it deſerves? And if he takes the *Body* of the *Work* to be *oppoſite* to the *Title*, the *Remedy* was eaſy, *viz.* to have got him better *Spectacles*, or turn'd over a *Leaf* or *Two*, to ſee what he had *caught*; and if he had not *lik'd* it, to have done as the Author has had occaſion to do by many a *Pamphlet* on the *other* Side, namely, *flung* it *away*, and the Ground of his Quarrel with it, and diſturb'd himſelf no farther.

" *The Title* (ſays he) *carried in it an* Air *of* " *defending a Relyance upon the Words of Revelation* " ONLY." And *ſo far* he ſeems to have read it with Pleaſure, as denoting, in his *willing Apprehenſion*, A *Defence* of a *Relyance* upon the *mere Words* of *Revelation*, excluſive of the *Senſe*: As if the *Spirit of God* had writ a *Book*, as the *Papiſts* would have it, of *unſens'd Characters*; without any *Meaning*, or ſuch (even in Things *Neceſſary* and *Fundamental*) as *Fallible Men* cannot *certainly know*, ſo as thereby to be able to diſtinguiſh *Truth* from *Error*: Every thing being the *Truth of Scripture*, that *every one thinks* to be *ſo*; and *every one ſound*, that *agrees* to the *Words* of *Revelation*, let his *Meaning* by them be what it will. And ſo, tho the Mind or *Senſe* of the *Spirit* be but *one*, any *Number* of contrary Senſes, in the moſt concerning Points, muſt *all* be *right*, even when *all* but *one* muſt needs be *wrong*: And the *Authors* or Abettors of thoſe *contrary Senſes* muſt *all* be *ſound*, not only to *themſelves*, but to *one another*, by holding the *mere Words* of *Revelation*; and upon this *Foot*, as of the *ſame Faith*, *how different* ſoever, *all* ſit down, *hail Fellows well met*, in the *ſame Communion*. Who ſees not, that This is a *Principle* of *Liberty* plainly *deſtructive* of *Chriſtianity*? As ſubverting the *Truth* and *Importance* of EVERY DOCTRINE to be *known*

by

by Revelation only, and ſubſtituting the MERE WORDS of Revelation in their *room*; and thoſe Words being made to ſignify *Every Thing*, are made to ſignify *Nothing certain*; and in what the *Letter* of *Scripture uncertainly* reveals, it can be reckon'd of no great *Advantage* above *Natural Light*, and ſo ought to have no *great Streſs* laid upon it: And when the ORACLES OF GOD are made as *doubtful* as the *Oracles of Delphos*, what wonder if they come at length to be *equally contemn'd?* and then the next Step is to *lay them aſide*.

If this be the *Senſe* which the forward Wiſhes of this *Writer* put upon the *Title*, viz. the *Noble Stand*, &c. the *Body* of the *Work* was indeed *oppoſite*, which to every *one* that is for looking after the *Senſe* of *Scripture* in and with the *Words*, could not but be an *agreeable Diſappointment*: And for the *Fret* of *others*, it only ſerves to diſcover how far they are gone into the *modern celebrated Principle* of *Libertiniſm*, which they that follow thro, will at length leave the BIBLE behind, and then who knows where they will ſtop?

As the *Body* of the *Noble Stand* does not anſwer what he too haſtily promiſed himſelf from the *Title*, he ſays, "*This is a known Trick among the Hire-*"*lings of the Preſs, and the Wits of* Grubſtreet:" with which *kind* of *Wits* his Language ſhows he has been pretty much converſant, whether he is a *Hireling* of the *Preſs* or not. "*But* (he goes on) "*'tis altogether new from a* MINISTER *of the Goſpel*, "*and a* STICKLER *for* ORTHODOXY." By which it appears his *Knowledge* or *Memory* reaches but a little way; otherwiſe he might have put himſelf in mind of a *Precedent* exactly *parallel*, in the *Pamphlet* writ againſt the Enemies of *King GEORGE*, entitled, *The Hardſhip of the Oaths to the preſent Government*, and this by a *Miniſter* of the *Goſpel*, and a *Stickler* for *Orthodoxy*, being one of the *Subſcribers*.

But were it as *new* altogether as he repreſents it, how is it ever the worſe for *that*, or for any *hard Name* he thinks fit to give it, or its *well-known Author?* Or how is it to his *Shame* to be *well known* and *publickly talk'd of*, as *ſtickling* for *Orthodoxy* upon *many other Accounts*, or in many other Inſtances, as well as what he calls *This* Pious Imposition? The *Wit* of which Expreſſion, if it has any, every one will acknowledge to be *pure Grubſtreet.*

His honouring me with the *Character* of *A Stickler for Orthodoxy*, points to the *Ground* of his *Diſguſt.* Had the *Noble Stand* been writ by a *Stickler* againſt *Orthodoxy*, or writ to ridicule and run it down, what now moves his Choler might perhaps have procured his *Thanks.* There are a *Sort* of Men, *who ſet their Mouth* * *againſt the Heavens, and their Tongue walketh thorough the Earth:* And if among the Enemies of the *Great Myſtery of Godlineſs*, this *Stickler* for *Orthodoxy* has his *Name caſt out as* † *Evil for* the Son's *Name ſake, whom all Men are to* ‖ Honour *even as they honour the Father*; he has no reaſon to reckon it matter of Shame, but of Glory.

The

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* Pſal. lxxiii. 9. † Luke vi. 22. ‖ John v. 23.

An *Author* of the *ſame Stamp*, that no particular Perſon may take Offence, falls foul at once upon the *whole* Body of Diſſenters. "Their Notions, ſays he, of the Supreme Being, "and the Rectitude of his Attributes, are very obſcure, "if they can be reckon'd to have any at all, who take "Things upon Truſt, and make Matters of Demonſtra- "tion Points of Faith. They have no more to ſay for "the Exiſtence of a God, than the meaneſt *Heathen*, or "the wildeſt *Indian*: For they place Religion, with all "its Foundation, in the Air, and fetch all thoſe things "from the Authority of a Revelation, on which a Reve- "lation itſelf is to be ſupported. They are ſo blindly bigotted to any thing upon that foot, that the very

"Terms

The Oppoſition made by theſe *Two Pamphlets*, is no Surprize, as plainly pen'd by *Adverſaries* to the *Principles* and *Cauſe* of the *Subſcribing Miniſters*: But next I am attack'd from *another Quarter*. 'Twas not enough for the *Writer* of the NOBLE STAND to be *cut* in the *Face*, he muſt alſo have a *Stab* in the *Back*; and for this, upon Tryal, none was found ſo fit as Mr. *George Ridpath*. This therefore is his *Task*, and after ſome Reluctance, his *Undertaking*, in Performance of which he does *Wonders*; and the *Authors* of the *Two forenam'd Pamphlets* and of the *Flying-Poſt* joining together, make up a very pretty *railing Triumvirate*, in which 'tis plain, *Both* the *Former* are exceeded in *Scurrility* by their *New Ally*. Had they been aware of this, 'tis like they would

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" Terms of Natural Religion, Morality, and Virtue, are " hateful; Human Reaſon and the Light of Nature are " their Averſion; Good Senſe is the higheſt Folly, and In- " tegrity of Life the Province of a Carnal Man. A blind " Continuance in ſomething which they are by no means " to examine, and exerciſe their Reaſon about, is call'd " *cloſe walking* with, and *relying* upon God. And even ſo " remote is all they call Religion from employing the Un- " derſtanding, and engaging the Faculties of a Reaſona- " ble Being; that they profeſſedly declare a Perſon's Ac- " quaintance therewith to riſe in proportion to a Diſuſe " of them: That the Goſpel is all a Myſtery, that Faith " and Reaſon are Contradictions, and that a Chriſtian is " not a Man."

What is to be dreaded from ſuch a *Writer* but his *Commendation*? from the Reproach of which I thank him for exempting the *Noble Stand*. We are now indeed told, that ſince the Breach at *Salters-Hall*, the *Second Part* of the *Conduct* is to let the World know, that the foreſaid Charge is to be confin'd to the *Subſcribers*: The *Non-Subſcribers* are reſtored to this *Rabſhakeh*'s Good Graces; according to what follows from the Writer of the *Annals* of the Preſent Reign, Vol. 5. p. 265. " The *Conduct* of the *Diſſenters* [firſt " Part] was publiſh'd in a Letter to the *Biſhop* of *Bangor*, " wherein they are charged home with Narrowneſs of

would not have agreed to call the *Flying-Poſt*, the *one* a *dirty*, the *other* the *worſt* and moſt *diſreputable* Conveyance: 'Tis hop'd they will acknowledge, that the *Author* and his *Paper* have merited of them to be ſpoken of for the future in *ſofter Language*, ſeeing he has done them more than *Knights Service*, in being ſo *hard-mouth'd* againſt the NOBLE STAND. I think it neceſſary to tranſcribe the whole of what he refers to, as the mighty Provocation, and then with the utmoſt *Calmneſs* ſhall ſet down his *Railing* as a Diverſion; or where his *Peeviſhneſs* appears ſtrongeſt, endeavour to repay him with the greater Pity.

" Principle, and an uncharitable Spirit; but the Acri-
" mony of its Stile, and the Charge lying too general,
" which could be juſt but againſt a few, made it give of-
" fence. After the Breach therefore at *Salters-Hall*, there
" was publiſh'd a Second Part, acknowledging the latter
" Error, from the Example of thoſe who oppoſed Sub-
" ſcriptions." Who hereupon, it ſeems, are purg'd and become *white Boys* with him: But as for theſe *Subſcribers*, they are left under the Charge of *Narrowneſs* of *Principle*, and an *uncharitable Spirit*, repeated with more *Acrimony* of Stile than before; of the *Offence* of which our *Hiſtorian*, to ſhew his *Impartiality*, has nothing to ſay, unleſs to add to the Charge upon 'em, as " IMPOSING *their own Interpretations*
" *in Points of Faith.*"

" *But ſuch wild Accuſations* (to uſe the Words of Mr. *Bradbury*) " only ſerve to ſhew, that they that bring them
" *muſt have a great Confidence of the Stupidity of Mankind, be-*
" *fore they could venture to talk againſt all Evidence.*" How wretched muſt be *their* Cauſe, who need to ſupport it by having *Conſcience* and common Senſe at *Defiance!*

SECT.

SECT. II.

A Neceſſary Piece *of* Hiſtory *tranſfer'd from the* Second Part *of the* Noble Stand, *relating to the Trouble given the* Writer *of the* Flying-Poſt *by* Two Certain Gentlemen, *for what was publiſh'd on the* Side *of the* Subſcribing Miniſters *in his Paper of* Saturday, March 21. 1718-19.

Of the threatning Letter ſent by one *of the ſaid* Gentlemen *on the mention'd Occaſion.*

" THE Repreſentation in the *Flying-Poſt* on " the *Side* of the *Subſcribing Miniſters* came " out on a *Saturday.* The *ſame Day* a *Letter* from " *one* who knows his own *Name,* is ſent to the " Author of the *Flying-Poſt,* letting him know that " for that *Day's Paper* he was upon his *Good Beha-* " *viour:* That if he ventur'd to publiſh what was " *farther promiſed,* he muſt in good earneſt think of " being deſerted by *Old Friends,* and generouſly " left to look after *New.* In ſhort, the Terms " are ſo big with Woe, that the Letter being de- " liver'd in the Man's Abſence, and open'd and " read to his innocent Family, put them into " Fright enough, as if going to be undone."

Of the other Gentleman's *ſending for the* Author *of the* Flying-Poſt, *and giving him a* Sunday-Morning Lecture *inſtead of a* Sermon *on the foreſaid Occaſion. The ſaid* Lecture *imitated too much to the Life,* & hinc illæ Lachrymæ!

" This Storm a little huſh'd: The *Lord's-Day* " Morning; *the better Day the better Deed!* Another

" *Patron*

" *Patron* of the *Noble Stand* ſent for the *Author* of " the *Flying-Poſt*, and tho no *Clergy-Gentleman*, yet " having the *Faculty* without affecting the *Honour* " of A GENTLEMAN WHO CAN SPEAK BY THE HOUR, " inſtead of going to *Church*, condeſcended to en- " tertain his private *Audience* upon the *Subject* of " the *Flying-Poſt* the Day before.

" The *Doctrinal Part* of his Diſcourſe was ex- " tremely fine, and full of *Learning*, but ſuch as " tended to *Practice*. The *Uſes* were ſeveral, *viz.* " of *Inference*; in which he pointed out to Abhor- " rence the *great Evil* of *Creed-making*, *Human* " *Forms*, and the Fancy of counting and calling " any of them *ſound*, or *holding them faſt*, if we do; " *Narrow Schemes*, Impoſition, *&c.* After *Creed-* " *making*, he juſt mention'd *Canon-making*, as what " he would ſpeak to, when any ſhould appear vain " enough to be chargeable with the *Humour*; at " preſent 'twas thought unneceſſary. He farther, " from what he had ſaid, infer'd the great *Excel-* " *lence* of mutual *Forbearance*, Liberty, Charity; " at the mention of which he brighten'd yet more " in Looks and Expreſſion, and pour'd out his " Conceptions in that *Flow* of inimitable Elo- " quence, that, for *once*, he was inſenſibly *charm'd* " into an Admiration of *himſelf*, and ſo near an " Extaſy, as to make a *Pauſe* for a moment, and " let the *Flying-Poſt* drop out of his hand. Upon " this, recovering, he with wonderful Command " of Affection went into a *Uſe* of *Lamentation*, that " CHARITY, DEAR CHARITY! ſhould in ſo great a " degree be *fled* from the *Earth:* CHARITY! a word " of ſo charming a *Sound*, ſo little underſtood, ſo " much abuſed! Inward Grief, or ſomething elſe, " here beautifully ſhewed itſelf in dropping a " *Tear.*

" This gave occaſion naturally to *ſlide* into a " *Uſe* of *Reprehenſion*, in which turning off from

" *himſelf*

" *himſelf* to his *other Hearer*, he with becoming " Tenderneſs endeavour'd to make him ſenſible " of his Offence in what he had publiſhed in the " *Flying-Poſt*. That being in favour of the *Sub-* " *ſcribing Miniſters*, it muſt needs be wrong, be- " cauſe 'twas well known he was on the *Side* of " the *Noble Stand*; in which, without pretending " to *Infallibility*, he had abundant *Certainty* that he " was in the *Right*, and expected that thoſe that " knew him and his *Communication* ſhould think ſo " too, and give into his Meaſures with becoming " Readineſs. The Conviction being ſo clear, he " proceeded to *Exhortation*, That nothing more of " the like nature be ſent abroad in the *Paper* un- " der Conſideration. He had the Goodneſs to " take notice of an *Objection* or *Two*; as *that an* " *Account was publiſhed firſt in the* White-Hall Even- " ing-Poſt *on the Side of the Refuſers to ſubſcribe,* " *which gave the Occaſion*, &c. The Fact was not " denied, but he ſignified that 'twas without his " *Knowledge*; and if I remember right, what he " had heard ſpoken againſt, and would not be " thought to approve. The *next was an Ad-* " *vertiſement of a Pamphlet, coming out by way of Let-* " *ter to Dr.* Gale, *of the ſame Side with the* White- " Hall Evening-Poſt: As to which the World " ought to be told, that our Speaker expreſs'd his " Deſire that it might be ſuppreſs'd, and *actually* " ſent to the Publiſher about it; but however it " happen'd, notwithſtanding his *Authority*, the " Book comes out in about a day or two after. " Upon the whole, he added ſome *Motives* and " *Directions* proper to the *Author* of the *Flying-* " *Poſt*, as to his Conduct for the future. More " he could have ſaid: But———caſting an Eye " upon his Watch, and obſerving with *Surprize* " how the Time ſo well imploy'd had inſenſibly

" pre-

" prevented him, he diſmiſs'd his Hearer with " many Good-Wiſhes home."

This is the Account, about which ſo great a *Pother* has been made, becauſe, forſooth, *Guilt* teaches Mr. *Ridpath*'s PATRON to think himſelf meant; and ſo by endeavouring to raiſe a Clamour againſt the Repreſentation given without a *Name*, only takes pains to ſhew how well it *fits him.*

SECT. III.

The Author *of the* Flying-Poſt, *Mr.* George Ridpath, *being found* warpable, *is brought off from the* Noble Stand, *and even play'd againſt it: Having doubly* offended *in furniſhing the* Materials *of the foreſaid* Hiſtory, *to* atone *his* angry Patron, *and buy his* Peace, *he muſt publiſh an Advertiſement that may be taken for an* abſolute Denial *of That Hiſtory. The* Guileful Advertiſement *itſelf, introduc'd with a* Letter *from the other Side of the* Atlantick, *in the* Flying-Poſt *of* May 16. 1719.

IN this Paper, before we come to the *Advertiſement* againſt the *Noble Stand*, our Eye is met with a Letter from *New-England*, which doubtleſs was printed to invite and recompence a due Regard. I ſhall therefore tranſcribe ſome of the choiceſt Paragraphs, from which every one may be left to gueſs at the Intent of the Publiſher in placing it here, and in what Connection it ſtands to what is to *come after.*

The

The Preamble muſt be own'd of merry Memory, *viz.* "*'Tis hop'd the Reverend Perſon who wrote* "*the following Letter, and the* WORTHY GENTLEMAN "*to whom it is directed, will excuſe the* PUBLICATION "*of it, becauſe*"——See what follows——

"Sir, Your * Generous Inclinations to do good "unto the WORLD, and become a GENERAL BE-"NEFACTOR to MANKIND, have not been *confin'd* "unto the *Eaſtern Side* of the *Atlantick*. Your In-"fluences have reach'd unto the *American Regions*, "and the People *afar off* do, on many Accounts, "feel and own themſelves the better for you.

"If *New-England* enjoys a ſingular Share in "your Concern for the Welfare of ſuch as are al-"ways *glad* and *proud* of your *Patronage*, it is a

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* Generous Inclinations to do good unto the *World*, and become a General Benefactor to *Mankind*; and theſe Generous Inclinations extending to the *Whole*, not confin'd to a *Part*: Tranſcendent Genius! *One* of which is as much as can be expected at *One Time* in the World, or *Two* at the moſt.

Mr. Prior's *Poems.* *The* FLIES, *fol.* 196.

Say, Sire of Inſects, mighty *Sol*,
(A FLY upon the Chariot-Pole
Cries out:) What BLUE-BOTTLE alive
Did ever with ſuch Fury drive?
Tell th'GOD of FLIES, Great Father, tell,
(Says T'OTHER perch'd upon the Wheel:)
Did ever any *Mortal Fly*
Raiſe ſuch a Cloud of Duſt as I?
MY JUDGMENT turn'd the whole Debate,
MY VALOUR ſav'd the *ſinking State.*
So talk Two feeble Buzzing Things,
Toſs up their Heads, and ſtretch their Wings.
But if the Truth to Light was brought:
——— ——— ——— ——— ———
——— ——— ——— ——— ———
——— ——— ——— *Hiatus valde deflendus!*

" Country that will pretend to ſome, eſpecially " unto Two Recommendations, which have ſome- " what of a Singularity in them.

" The *one* is, that our Lawful, and Rightful, " and Invaluable King *GEORGE* is not known " to have ſo much as one of all that are *truly of* " *this People* diſaffected to him——

" The other is, That No Church upon Earth " at this day ſo notably makes the Terms of *Com-* " *munion* run parallel with the Terms of *Salvation*, " as they are made among this People.

" The only declared Baſis for Union among " them, is, that ſolid, vital, ſubſtantial Piety, " wherein all Good Men of different Forms are " united, and *Calviniſts* with *Lutherans*, *Presbyte-* " *rians* with *Epiſcopalians*, *Pædobaptiſts* with *Ana-* " *baptiſts*, beholding one another, to *fear God and* " *work Righteouſneſs*, do with Delight ſit down at " the * ſame Table of the Lord; nor do they hurt " one another in the Holy Mountain.

" You

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* *Query* 1. Are there in this *Country*, either *truly* of *this People*, or tranſplanted from abroad, any *Socinians*, *Arians*, *Diſciples* of Dr. *Clark*, or ſuch as are gone off from the *Catholick* Doctrine of the Trinity?

2. If there be *ſuch*, is there among them that *ſolid*, *vital*, *ſubſtantial* Piety, wherein *Good Men* of different Forms are *united*; and ſo a *Ground* of *Church-Fellowſhip*, without regard to *Faith*, or *different Objects* of *Worſhip*?

3. May it hereupon be ſaid, that *Catholicks* and *Clarkites*, or they who are for *One God Supreme* and *Two Subordinate*, beholding one another to *fear the Lord* and *work Righteouſneſs*, do with *Delight ſit down* at the *ſame Table*?

4. If this be *Fact*, may not a *Second Letter* be ſeaſonable, to ſignify ſo much? And a *Preamble* denoting ſuch an Errand well *excuſe* the *Publication* of it? And perhaps be an *additional Recommendation* to the *kind Regards* of the *ſame Patronage*?

N.B. A Second Letter from the ſame Perſon is now publiſh'd, perhaps to the Mortification of whoever had a hand

" You will doubtleſs eſteem ſuch a People not " unworthy of your kind Regards; and if there " ſhould be ſome Follies found among them, any " ſordid Frugality, any abſurd Ingratitude, any " weak Liſtening to a few deſigning Men, who " ſometimes with popular and plauſible Inſinua- " tions impoſe upon them; your ſuperior Spirit " will compaſſionately make Allowances for them. " Such Things are but *Humanities:* And the Good- " neſs,

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hand in procuring or publiſhing the Firſt. *Vid.* Mr. *Bradbury's* Sermons of *Contending for the Faith.* In this Second Letter there are theſe Remarkable Words, to take off any wrong Impreſſions that might be made by the Former: " Your Brethren on the *American* Strand, ſo far as I am " acquainted with them, cannot ſee an All-ſufficient SA- " VIOUR, who is not in his *Eſſence* one with the Infinite " and Eternal God, and ſo *equal with God.*

" They mightily approve and purſue the Deſign of " making the *Terms* of *Communion* to be no other than the " *Terms* of *Salvation*; and of all Good Men coming pro- " feſſedly and explicitly to unite on the Baſis of that PI- " ETY, on which all the Children of God are indeed for " ever united. But yet (without peremptorily and poſi- " tively pronouncing of *Damnation*, or uſing thoſe *Damna- " tory Expreſſions*, which don't ſo well agree with the Tem- " per of modeſt and humble Chriſtians, on theſe Occa- " ſions) They are at a loſs how they ſhall ſuppoſe the " *Terms* of *Salvation* duly complied withal, where ONE " GOD in THREE PERSONS is not prayed unto; and " where a *Baptiſm* into the Name of ONE GOD, and of " *Two Creatures*, is made the *Badge* of *Chriſtianity:* Or how " they ſhall ſuppoſe, that Men come up to that PIETY, " which will oblige us to acknowledge them as our Bre- " thren in CHRIST, while they do not acknowledge any " CHRIST, but a Son of God who is not *One in Eſſence* " with his Father, but one infinitely inferior to the moſt " High God; infinitely different from him, whoſe Name " alone is JEHOVAH.

" 'Tis true, they are utterly againſt the *Perſecution* of " any Men for their holding of ſuch dangerous and per- " nicious Errors. They think that all *Good Subjects* and " *Good Neighbours* have a Right unto the Protection of the

" neſs, and Patience, and Courage of Great Men " muſt have Tryals by inferior People, in this way " provided for them.

" For this *People* you have done various and " PONDEROUS *Kindneſſes.*

" What is now written, comes from one who is " as capable to know the Diſpoſition of theſe Pro- " vinces, as unwilling to write any thing which

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" Civil Government. But they admire at the Rhetorical " Flouriſhes of thoſe Men who call it a *Perſecution*, for " Chriſtians to withdraw their *Communion* from ſuch as " hold the grievous *Hereſies*, which render it impoſſible " for them to carry on their Prayers together.

" They cannot comprehend what our Brethren mean, " when they require no *Confeſſion* of *Faith* from thoſe of their " Communion, or any other Declaration and Explanation " of their Sentiments, than what they know all the *He-* " *reticks* upon the Face of the Earth, as well as the *Soci-* " *nians*, will readily come into. For they think ſome o- " ther Denomination, rather than that of *Hereticks*, muſt " be found for them, with whom the *Expreſs Words of* " *Scripture* will not be ſubſcribed unto.

" They remember, there are *Hereticks* whom our Holy " Lord has commanded us to *reject*; and this the rather, " becauſe 'tis no other than what they themſelves do, in " their *own Sin*, plainly *condemn themſelves* unto: *They* firſt " *reject* us, and the *Faith* which we live upon.

" They can by no means come into that Paradox, That " there are no *Hereticks*, but *Bad Livers*; People of an im- " moral and ſcandalous Converſation. For there are *He-* " *reſies* inconſiſtent with, and obſtructive, yea, deſtructive " to a true *Living to God*, which Men of *ſober Lives* may be " led away withal. In fine, They can't ſee that it is any " other than a *Spurious Charity*, and the noble Principle of " *Catholick* Charity miſerably miſapplied and proſtituted " unto EVIL PURPOSES, when it extends unto ſuch a La- " titude, that we muſt admit all Sorts of Hereticks to our " *Communion*; and compels us to *communicate* with all thoſe " whom it would be an unjuſt thing to *perſecute.*

" If any thing that any of us have written, be con- " ſtrued, as intended for ſo looſe, and vaſt, and blind an " Extent of *Charity*, there is a Miſconſtruction in it."

" he

" he does not know or think to be true: But *very* " *willing* that, if there ſhould be any occaſion for " it, You may expoſe this Letter *wherever* it may " be ſerviceable."

Well, ſome Body or other has thought it may be ſerviceable in a *News-Paper*, and in the *Flying-Poſt* juſt before an *Advertiſement* againſt the *Noble Stand*; and accordingly, after ſo memorable an *Introduction*, Mr. *Ridpath* thus opens——

" In Juſtice to Two Gentlemen, who are very " ill uſed in a Book call'd *The Noble Stand*, Part 2. " p. 21, *&c.* I think myſelf obliged in this publick " manner to let the World know, that I * NEVER " ſaid there was ANY *ſuch Letter writ* to me, as the " Reverend Mr. *Daniel Wilcox* ſpeaks of, but that " there was one ſent to my Aſſiſtant: Nor did I " repreſent that Letter in ſuch Tragical Terms, " as big with Woe, *&c.* as he has thought fit to " dreſs it up in; but only mention'd it as a Rea- " ſon why I did not think fit to let any more of " that Subject be printed in my Paper. The Let- " ter was writ by a Gentleman who has been long " eminent for his good Affection to all Proteſtants, " and expreſs'd his Diſpleaſure that the late un- " happy Differences betwixt the Diſſenting Mini- " ſters ſhould be expos'd to print on either Side, " which his ſaid Letter was writ to put a ſtop to.

" As to the other Gentleman, with whom Mr. " *Wilcox* has taken ſuch an unaccountable Liber- " ty; the other Reverend Miniſters then preſent " know very well that I gave no ſuch Repreſenta- " tion of what paſs'd betwixt us, as is there ex- " preſs'd, but what became the Solemnity of the

* Who would not take this for a flat Denial of any Letter at all?

" Day,

" Day, and the Character of Wiſdom, Goodneſs, " Impartiality and Candor, which that Gentle- " man has ſo juſtly acquir'd. The whole Turn " Mr. *Wilcox* has given to that Converſation, is " purely the Effect of his own Imagination. I " told them plainly how much the *Gentleman* was " concern'd at what had been printed about that " Matter in the News-Papers on both Sides, what " *Generous Endeavours* he had us'd to put a ſtop to " any farther Proceedings of that nature, and what " he apprehended might heal the Breach. Where- " as, according to the Account publiſh'd in the " *Noble Stand*, Part 2. it looks as if I had betray'd " Converſation, and expos'd the Gentleman to Ri- " dicule: A Practice I defy any Man to ſay I was " guilty of; which I utterly abhor in any Inſtance, " and which I muſt be ſuppos'd ſtill more unca- " pable of towards a Perſon of his diſtinguiſh'd " Reputation.

" Upon the whole, I leave the World to judge " of the Treatment which thoſe two worthy Gen- " tlemen and I have received by a Perſon, from " whom we might have expected better Things.

May 15. 1719. *George Ridpath.*

SECT. IV.

Mr. Ridpath's *Advertiſement anſwer'd.*

THE preceding Advertiſement in the *Flying-Poſt* of *May* 16. 1719. is purpoſely calculated to deceive. To whom the Deceit is to be trac'd, is a Tale by itſelf. It begins with an Outcry, which could ſcarce have been greater or more ridiculous,

diculous, if the *Noble Stand* had been reported to have run away with the *Monument*, or ſet the *Thames* on *fire*.

" In Juſtice (ſays Mr. *Ridpath*) to Two Gen-
" tlemen who are VERY ILL uſed in a Book, call'd,
" *The Noble Stand*, Part 2. p. 21, *&c.* I think my-
" ſelf oblig'd in this Publick Manner to let the
" World know——" the following MARVELS.

1. That he has an *Aſſiſtant*. Very well; and what then? *That I* (ſays Mr. *Ridpath*) *never ſaid there was any ſuch Letter writ to me, as the Reverend Mr.* Wilcox *ſpeaks of.*——Alas! for Mr. *Wilcox* to write in a Dream. How irrecoverably muſt he be loſt as an *Author*, by referring to any Methods us'd, by *Letter* or *otherwiſe*, to ſtop printing in this Cauſe, relying on Mr. *Ridpath*'s Evidence? When according to him there ſeems *never* to have been *any Letter* mention'd, or heard of, or ſo much as writ! What can be imagin'd a more full or flat *Denial* of *all this*, than *appears* to be carried in ſuch a way of ſpeaking? Now, obſerve what it ſinks to: " *But I* (Mr. *Ridpath*) *ſaid that there was one* (Letter) " *ſent to my Aſſiſtant:*" So then there is ſome Hope! 'Tis found there was a *Letter*, and a Letter *writ*, and the ſaid Letter *ſent*, and the ſaid Letter *mention'd* by Mr. *Ridpath* to the Miniſters: So far we are agreed. Again, he ſaid there was ONE Letter ſent; nor does the *Noble Stand* ſpeak of *Two*. What then is it he would have? Why he ſaid that the ſaid Letter was ſent to his *Aſſiſtant*: Let it be ſo; does he not mean his Aſſiſtant in writing the *Flying-Poſt*? And was not the Letter ſent to ſhut *that Paper* to the Subject mention'd? And did not the Letter, ſent to that End, concern the *Author* of the Paper as well as his *Aſſiſtant*? Nay, did it not chiefly concern him in what it threatned? Or dare he ſay that it threatned Nothing as to the *Loſs* of *Old* Friends?

&c.

&c. And if it did ſo; why ſhould he make a Shew of *denying* it, upon ſo trifling an *Exception*, about his Aſſiſtant, which when examin'd *dwindles* to *Nothing?* What's next?

2. "*Nor* (ſays he) *did I repreſent that Letter in ſuch* "*Tragical Terms, as big with Woe*, &c. *as he* (Mr. "*Wilcox*) *has thought fit to dreſs it up in.*" How then will he own it? Hear his own Words: "*The* "*Letter was writ by a Gentleman, who has been long* "*eminent for his Good Affection to all Proteſtants, and* (pray mark) "EXPRESS'D *his* DISPLEASURE *that the* "*late unhappy Differences betwixt the Diſſenting Mini-* "*ſters ſhould be expos'd to Print on either Side*, which "*his ſaid Letter was writ to put a ſtop to.*" Very well ſaid; and what uſe did Mr. *Ridpath* make of this memorable Letter, with which he juſt now ſeem'd to have nothing to do? Hear him farther, "*I* (ſays he) *mention'd it as a* REASON *why I did not* "THINK FIT *to let* ANY MORE *of that Subject be print-* "*ed in* MY PAPER." How plain and full a Confirmation is this of what in the Breath before he would be thought to deny? What is a Letter that EXPRESS'D ſo EMINENT a *Gentleman's* DISPLEASURE, but a Letter *big with Woe?* And what an Abſurdity does Mr. *Ridpath* run into, as if it were a proper Compliment to ſo *eminent* a *Gentleman*, to ſpeak of his *Diſpleaſure* as a ſlight and inconſiderable Matter? So vain is it to oppoſe the *Truth* and the *Noble Stand* out of a *Man-pleaſing* Humour. And I deſire nothing more, than that the ſaid Letter may be publiſh'd as it was ſent, to expoſe this affected Objection to the utmoſt Contempt.

So much for *one* Gentleman, in Juſtice and Honour to *whom* Mr. *Ridpath* thought himſelf oblig'd in ſo *publick* a *manner* to let the *World* know, that he writ a Letter to ſtop Printing, and ſent it to the *Aſſiſtant* of the Author of the *Flying-Poſt*, inſtead of the *Author* himſelf; and that the *ſaid Letter*

expreſs'd

expreſs'd his DISPLEASURE, inſtead of being *big with Woe*: Which *two* Things, amounting to the Shadow of *half* a one *alone*, he was to publiſh with Clamour; which having done, farther as to *him*, This *Deponent* ſaith not. And where, after all, is the *very ill Uſage* of *this* worthy *Gentleman* in the *Noble Stand*? Or what great *Exploit* hath Mr. *Ridpath* done to make him Amends? I therefore beſpeak the *Good Gentleman*, in his Favour, to accept the *Will* for the *Deed*; as 'tis plain he has *offer'd* at ſaying ſomething or other, if any body could tell what, which is as much as the *Cauſe* would *bear*. What next has he to add by way of *Cavil*?

3. The beſt, doubtleſs, is behind; for, ſays he; "As to the other Gentleman, with whom Mr. "*Wilcox* has taken ſuch an UNACCOUNTABLE LI-"BERTY; the other Reverend Miniſters then pre-"ſent know very well, that I gave NO ſuch Re-"preſentation of what paſs'd betwixt us, as is "there expreſs'd."

In the wording of this Paſſage, if he does *not* mean *as* he ſeems to *ſpeak*, *viz.* the *Denial* of *every thing* in the *Pages* refer'd to in the *Noble Stand*, what is ſuch a *Contrivance for*, but in order to deceive? If he *does* mean *up* to what he may be *taken* to *ſpeak*, I deſire the Reader's Company a little in *comparing Notes*; perhaps we may find him contradicting *himſelf*, that no body elſe may take Exceptions.

The *Noble Stand* ſays in the Paſſage tranſcrib'd; "The *Lord's-Day* Morning; *the better Day the better* "*Deed!* Another *Patron* of the *Noble Stand* ſent "for the *Author* of the *Flying-Poſt*, and though no "*Clergy-Gentleman*, yet having the *Faculty* without "affecting the *Honour* of a Gentleman who can "ſpeak by the Hour, inſtead of going to *Church*, "condeſcended to entertain his private *Audience* "upon the *Subject* of the *Flying-Poſt*," (*viz.* of the

Day before:) And immediately it follows, ſuitable to the Character of the Speaker;

"The *Doctrinal Part* of his Diſcourſe was ex-
"tremely fine, and full of *Learning*, but ſuch as
"tended to *Practice*." How can any body imagine it otherwiſe? And what can be come to Mr. *Ridpath*, that he ſhould take it into his Head to ſay by way of contradiction to this, that *he gave* NO *ſuch Repreſentation?* And yet preſently he unſays it again, and confirms what is ſaid in the *Noble Stand*, by acknowledging that he DID *give* SUCH *a Repreſentation* of what paſs'd betwixt his *Gentleman* and *him*, *as became the Solemnity of the Day*, i. e. *Sunday*, and ſuch as *became* the *Character* of *Wiſdom*, *Goodneſs*, *Impartiality* and *Candor*, which that *Gentleman* has ſo juſtly acquired: And what is this but to *own* and *prove* what I ſay, *viz. that the Gentleman's Diſcourſe was extremely fine and full of Learning, but ſuch as tended to Practice?*

The *Noble Stand* takes particular notice of the Great CONCERN wherewith the Gentleman ſpake upon the Subject of the Differences among the Diſſenters: "He with wonderful Command of
"Affection went into a Uſe of *Lamentation*, that
"Charity, dear Charity! ſhould in ſo great a de-
"gree be fled from the Earth." Again, ſpeaking of the Gentleman's Deſign and Endeavour to put a ſtop to printing any more of the *Subject*, which *occaſion'd* his *ſending* for Mr. *Ridpath*, it has theſe words; "He proceeded to Exhortation, that no-
"thing more of the like nature be ſent abroad in
"the *Paper* mention'd, (*viz.* the *Flying-Poſt*:")
And as to the *Letter* to Dr. *Gale*, that was coming out on the other Side, it expreſly adds, "The
"World ought to be told, that our Speaker ex-
"preſs'd his Deſire that it might be ſuppreſs'd,
"and actually ſent to the Publiſher about it."
Mr. *Ridpath* bears witneſs to this, by declaring in

ſo

ſo many words; "I (ſays he) told them (the Mi-"niſters) plainly HOW MUCH the Gentleman was "CONCERN'D at what had been printed about that "Matter in News-Papers on Both Sides, and what "Generous Endeavours he had uſed to put a ſtop "to any further Proceedings of that nature." So plainly does he contradict *himſelf*, in appearing to contradict the *Noble Stand*, ſaying, "The Reve-"rend Miniſters then preſent know very well that "he gave *no* ſuch *Repreſentation* as is there ex-"preſs'd." The Reverend Miniſters, and every body elſe, are by this time pretty well inſtructed what to think of his *Appeals*, and of *him* for ma-king them, in ſo apparently weak and wretched a Cauſe.

After having done his utmoſt to deceive the Reader in ſuch a way of ſpeaking, as has the *Face* and *Sound* of the moſt *abſolute* Denial; we ſhall find him in his next Advertiſement endeavour to ſalve the Matter, by opening what he means, in ſaying, "The Reverend Miniſters then preſent "know very well, that he gave NO ſuch Repre-"ſentation as is there expreſs'd;" that is, in the upſhot, he did not put that Converſation he had with his *Patron* into the *Form* of a *Sermon*: And thus the Ground of the Pother comes up, which we muſt now examine.

He calls this an *unaccountable* Liberty taken with his Gentleman: I ſay, 'tis a Liberty of which I can give a very good Account from the *Speaker*, *Sub-ject*, *Audience* and *Occaſion*; his *ſupplying* the *Place* of a *Preacher*, and the Deſign of his ſending for Mr. *Ridpath* to *hear* him.

He ſays, "The whole Turn (*viz.* of a Sermon) "which Mr. *Wilcox* has given to that Converſa-"tion, is purely the Effect of his own Imagina-"tion." I ſay, 'tis ſuch a *Turn*, and ſuch an *Ef-fect*, as Mr. *Ridpath*'s Account, even as it ſtands in

his *own* Advertiſement, would moſt *purely* and readily lead to, if he had ſaid no more. As for inſtance; when he owns that the *Repreſentation* he *gave* of what paſs'd betwixt his Gentleman and him was *ſuch as became the Solemnity of the Day* (always underſtand as far as News-Papers are the becoming Subject of *Sunday-Converſation* in Sermon-Time;) and moreover, *ſuch as became the Character*, as to the Excellencies mention'd, *which the Gentleman* Speaker *has ſo juſtly acquir'd*: Let any one review the foregoing Account, and ſee if it is not carefully form'd upon this *very Plan*, and *exactly agreeable* to the Repreſentation and Character ſtated by Mr. *Ridpath* himſelf, even where he ſets himſelf to find fault? So that if his Patron was *ill uſed* in the *Noble Stand*, how has the *Flying-Poſt* mended the matter? If he was *not ill uſed* in the *leaſt*, which is the Truth of the Caſe, what occaſion for ſo much Clamour?

Mr. *Ridpath* next appears ſollicitous for *himſelf* upon Two Accounts——

1. Leſt he ſhould be thought *Guilty* of the Practice of *Betraying Converſation*: as to which the *Noble Stand* in the Pages he quarrels with, did not go about to lay any Charge upon him. And I am ſorry, that by his eager Endeavours to purge himſelf, he ſhould beget a *Suſpicion* of his being *charg'd* from *another Quarter*.

2. He is in pain to avoid the Charge of his *expoſing* his Patron to *Ridicule*. This he ſays, "he "abhors in any Inſtance, and which he muſt be "ſuppos'd ſtill more uncapable of towards a Per-"ſon of his diſtinguiſh'd Reputation." Upon which, a little Recollection may help him to confront himſelf, and perhaps let him ſee that he had done as well to have been ſilent.

The *Noble Stand* ſpeaks of his Gentleman's Diſcourſe in this commendable manner, *viz.* that *it*

was

was extremely fine, and full of Learning, but ſuch as tended to Practice. Mr. *Ridpath* comes after, and ſays, "*He gave no ſuch Repreſentation as is there expreſs'd;*" and in his next Advertiſement, "*All that Mr.* Wilcox *ſays of this*, &c. *is a* MERE ROMANCE; and *I leave Mr.* Wilcox *to anſwer it to his own Conſcience, how he could paſs ſuch a thing upon the World as a Narrative of Fact:*" As if his Gentleman had no *Fineneſs* nor *Learning* in his memorable Diſcourſe, or *none* that tended to *Practice*; and that it was *Romantick*, and not to be anſwer'd to Conſcience, to intimate ſuch a thing of him as *Fact*, even when he ſpake *becoming* his *Character:* So notoriouſly does he expoſe his Gentleman to *Ridicule* under the Pretence of avoiding it, and is ſufficiently ſelf-condemn'd in *this*, as well as every *other Inſtance*, wherein he aukwardly ſeeks to find fault with the *Noble Stand.*

He will not have a worthy Gentleman's *Sunday-Converſation* in the Form of a *Sermon: That*, in his Account, is *ridiculing* him; which is ſtrange indeed! But how will he have it? Why *becoming the Solemnity of the Day*; that is, with this Explication, *viz.* conſider'd as *becoming* the *Character* of the *Speaker*, having *News-Papers* in Church-Time for his choſen *Subject:* And ſo he comes fully about to the *Noble Stand* before he is aware; this being an *Exact Deſcription* of the Account there given. However, as if he had done Wonders, he thus concludes his Advertiſement with the ſame *Air* he began: "Upon the whole (ſays he) I leave the World to judge of the Treatment which thoſe Two worthy Gentlemen and I (Mr. *Ridpath*) have received:" And ſo do I too,

DANIEL WILCOX.

The Sum of this Anſwer was drawn up, and deſign'd to be ſent after Mr. *Ridpath's* Advertiſement

ment as ſoon as poſſible in ſome *Publick Paper*. That Deſign, with what I had prepared, I communicated to ſeveral Miniſters in Company; one of which offer'd to ſend for Mr. *Ridpath* to meet *me* and *Two* or *Three* other Miniſters, that we might know his Meaning in what he had publiſh'd, the *Guile* of which was the Ground of my Complaint.

After the Meeting, in pity to his *Caſe*, underſtanding how he was involv'd with his Patron, I contented myſelf with publiſhing the Advertiſement following.

SECT. V.

The Advertiſement in the Poſt-Boy *of* Saturday, May 23. 1719. *publiſhed to explain the Meaning of Mr.* Ridpath's *Advertiſement in the* Flying-Poſt *of the* Saturday *before, relating to the* Noble Stand.

WHEREAS there is an Advertiſement in the *Flying-Poſt* of *Saturday* laſt, relating to a *Letter* and *Converſation* refer'd to by me in the *Book*, *entitled*, The *Noble Stand*, Part Second, p. 21, &c. which has been miſtaken, as if it deny'd the *Matter* of *Fact* concerning the ſaid *Letter* and *Converſation*, &c. This is to ſatisfy the World, that I have this Week met with Mr. *Ridpath*, in Company with *ſeveral Miniſters*, before whom he aſſur'd me, and *allow'd* me to *publiſh*, that he did not in that *Advertiſement* deſign to deny that there was a *Letter* ſent from *one* Gentleman, as was ſaid, to ſtop printing on the *Subject mention'd*; or the *Converſation* in which he was held the *next Day* by *another*

ther Gentleman, to the ſame Purpoſe: nor does he deny that he *ſpake* of this *Letter* and *Converſation* to me and ſeveral other Miniſters, *&c.* For his owning and confirming This, he appeals to the Advertiſement *itſelf*, when it is read and underſtood as it ought: But that which he deſign'd in the ſaid Advertiſement, was to let the World know, that the *Foundation* and *Subſtance* of what was *ſaid* concerning the ſaid *Letter* and *Converſation* in the NOBLE STAND, was all that came from him. The *preparing* the *Narrative* for the Preſs in the *Turn* and * *Expreſſion* I thought beſt, and publiſhing it when I had done (without asking or NEEDING his Conſent) for Reaſons which I thought, and ſtill think valid and juſt: This he is not anſwerable for, but the Account is to be expected entirely from myſelf. This I readily own, and a very *Good Account* I have to give, which the *worthy Gentleman* behind the Curtain ſhall have whenever he pleaſes to call for it. In that Account, I doubt not to ſhew him of *diſtinguiſh'd Reputation* indeed for ſomething elſe than *ſpeaking by the Hour*; namely, for *Eccleſiaſtical* † *Projections*, which have been the ſole Cauſe

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* In both which I aim'd at being above a culpable Negligence, as a Decency due to the Publick and every Reader; but this throws Mr. *Ridpath*, or his Taskmaſter, into the moſt *extravagant* Fit imaginable, as you'll ſee after.

† "Now, Sir, indulge me in a few Remarks——

"1. What a Scandal is brought upon the whole Name "of Diſſenters?—And is it not pity, that the moſt united "Body in the Nation ſhould be thus confounded, to gra- "tify the Humour of ſome who are fond of a *Scheme* of "their own contriving? For, Sir, let me tell you——

"2. No Creed could have been ſo fatal to our Peace, "as this Paper of Advices; nor was there ever a greater "Spirit of Impoſition, than in the way of driving on "this Deſign. Did you not find how hard it went thro "the Committee? And could any thing but a Reſolution

"to

Cauſe at the Bottom of the preſent unhappy Differences among the Diſſenters: in which he has open'd a *Breach*, which 'tis not in his power, by projecting backward, to heal. Of this he was *timely warn'd*, but his *Scheme* muſt be puſh'd, in hope of making his *Court* by it ſomewhere or other. He has lately had a *Tryal* of *Skill*, and perhaps is leſs ſanguine in his Hopes than he was three Months ago. For his Relief he may, if he thinks fit, appoint a farther *Proof* to be made of the * *Canons* of a *New Invention*, lately caſt by his Engineers according

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" to divide us, have puſh'd it with all this Vehemence in " the Aſſembly?

" What an aſſuming is this! In Miniſters it would be " *Prieſtcraft*, and what Name does it deſerve in others? " Can you pretend theſe Rules are found in Scripture? " No, a more *unſcriptural* Paper never went down from a " Body of Diſſenting Miniſters in this World.

" Sir, take my Counſel, as coming from a *Friend*, and " not a *Penſioner*; and that is, Never more concern your- " ſelf in any Papers of Advices: really, *that* the laſt Year, " and *this* now, is a Conviction to me, that he who drew " them up, may have a Talent for other Things; but I'm " ſure he's poorly furniſh'd to have the Government of " the Churches. And don't ſuppoſe, that we, who have " contended ſo much againſt the Deſcent of the Apoſtolical " Authority upon *Biſhops*, ſhould acknowledge any Preten- " ſions to it in *Gentlemen:* No, 'tis no more in *Long-Wigs* " than in *Lawn-Sleeves*. Let us have no Church-*Projectors:* " The frequent Returns of that *Humour* carry in 'em too " great an Air of loving the Pre-eminence. May our " Gentlemen not be like *Diotrephes*, but *Demetrius*, who had " *a good Report of all Men, and of the* TRUTH *itſelf*. Don't " you ſuppoſe that Law (*Call no Man Maſter upon Earth*) " excludes the Laity as well as the Clergy?" Mr. *Bradbury*'s Letter to *John Barrington-Shute* Eſq;

* The *Advices* drawn up by the *Non-Subſcribers* according to the Paper (which Mr. *Bradbury* ſpeaks of in his foreſaid *Letter*) brought into the Committee, and puſh'd thro it with ſo true a Spirit of *Impoſition*, and that afterward made ſuch woful work in the Aſſembly, which drew on

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cording to his *Direction.* The Publick ought to know (that they be not needleſly terrified) that theſe

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the Separation. The ſad Conſequences of which are all to be charg'd to the *Aſſuming Projector*, from whom the Paper originally came. He has ſince had another *Whim* for healing the Breach; which may be gueſs'd at, in its being a *Projecting* backward: But that, in the Account of the Miniſters who have made and ſubſcribed a Declaration of their Faith, being a *Remedy* worſe than the Breach to be healed, he is now become the Head of a *Party*, for the ſcreening of whom his CANONS were contriv'd; and his Work is to drive on he knows not whither. They who act under him, are ſaid to have made a *Noble Stand*, and are ſpirited up for farther Service by a *Letter of Thanks.* Proper Agents are imploy'd in *ſeveral Counties* to *ſound* the Miniſters, how they ſtand affected to thoſe Goodly Advices; in which way of *proving* his *Canons*, he has had the *Mortification* to find they have not yet anſwer'd his Expectation, in retrieving in the *Country* the *Credit* they loſt in *Town:* And while the preſent Generation of Miniſters is in being, who believe the Truth and Importance of the received Doctrine of the Trinity, he may appoint as many New Tryals as he pleaſes, and be pretty ſecure of the ſame Diſappointment.

" Unleſs (ſaith Dr. *Waterland*) you can give us ſome-
" thing really ſolid and ſubſtantial, in an Article of ſo
" great Importance [as the *Received Doctrine* of the Ever-
" bleſſed *Trinity*] the Reaſons which we have, on our ſide
" of the Queſtion, are ſo many, ſo plain, and ſo forcible,
" that they muſt, and will, and ought to ſway the Minds
" of modeſt, reaſonable, and conſcientious Men; while
" the Church ſtands, or the World laſts. Any Man that
" duly conſiders what we have to plead from Holy Scrip-
" ture, and what from the concurring Judgment and Prac-
" tice of the Primitive and Catholick Church; and re-
" flects farther upon the Natural Tenderneſs which every
" Pious and Grateful Mind muſt have for the Honour of
" his Bleſſed Lord and Saviour, the Dread and Horrour of
" Blaſphemy, and how ſhocking a Thing it muſt appear
" to begin now to abridge him of that Reſpect, Service,
" and Supreme Adoration, which has been ſo long, and
" ſo univerſally paid him, and by the bleſſed Saints and
" Martyrs now crown'd in Heaven: I ſay, any Man that

theſe Canons, with regard to their main *Scope* and *End*, are truly * *Pacifick*. Accordingly it is their Property

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" duly conſiders this, will eaſily perceive how impoſſible " it is for *Arianiſm* ever to prevail generally among Chri- " ſtians, except it be upon one or other of theſe Suppoſi- " tions: Either that the Age becomes ſo very *Ignorant* or " *Corrupt*, that they know not, or care not what they do; " or that ſome New Light ſpring up, on the ſide of *Aria-* " *niſm*, ſome hidden Reſerve of extraordinary Evidences, " ſuch as, in 1400 Years Time, the Wit of Man has not " been able to diſcover."

And he adds a ſhort Summary of what is expected from any that will have a mind to try what he can do, *viz.*

1. " You are to prove, either that the Son is *not Crea-* " *tor*; or that there are *Two Creators*, and one of Them a " *Creature*.

2. " You are to ſhow, either that the Son is not to be " worſhipped at all; or that there are *Two Objects* of *Wor-* " *ſhip*, and one of Them a *Creature*.

3. " You are to prove, either that the Son is not *God*; " or that there are *Two Gods*, and one of them a *Creature*, " *&c.*"

" Now (ſays he) proceed as you think proper: only " diſpute fair; drop ambiguous Terms, or define Them; " put not groſs things upon us; contemn every thing but " Truth in the Search after Truth; and keep cloſe to the " Queſtion: and then it will ſoon be ſeen, whether *Aria-* " *niſm* or *Catholiciſm* is the *Scripture-Doctrine of the Trinity*."

* Their General Title is, *Advices for Peace*, &c. (Authentick Account:) that is, Advices to skreen ſuch as may be departed from the *Common Faith*, and keep them quietly in their *Places*, by preventing their being detected, or putting them into a way to elude all Attempts in order to their Remove.

A particular Relation of this whole Affair would doubtleſs be of Publick Service, and I am glad that Publick Intimation is given, that it may be expected from one peculiarly qualified to do the Subject juſtice: See Mr. *Bradbury's Preface* to his Sermons of *Contending for the Faith*.

" I have ſome Thoughts (ſays he) to take a Review of " our unhappy Debate under ſuch Heads as Theſe: The " low and ſecret Frauds with which the Deſign was laid; " *They cover'd with a Covering, but not of God's Spirit*, Iſa. 30. 1.

" The

Property (particularly of that mark'd † N° 4.) when duly play'd, to ſcatter a Lethargy among the People:

" The Violence, Reſolution, and Indecency, by which a " certain *Human Invention* was hurried thro our Aſſembly; " The falſe Reports that were given of this afterwards in " Print and in Converſation: The apparent Tendency of " thoſe *Advices* to deſtroy Peace among ourſelves, and not " to help it any where elſe: The zealous Attempts of " ſome to ſpread the *combuſtible* Paper thro the ſeveral " Counties of *England*, which had already done ſo much " miſchief at *London:* The ridiculous Farce of giving and " taking Thanks for a Management which has eſtabliſh'd " a ſcandalous Diviſion among thoſe Miniſters who liv'd " in full Friendſhip before: The great Indolence, the " cooling of our Love to Doctrines of the Goſpel, at a " Time that *Iniquity* does ſo much *abound:* With an Im- " partial Enquiry *thro* WHOM it is that the *Name of God* is " now *blaſphem'd* among the People: An Hiſtorical Account " of that Charity which is only ſeen towards them that " have *denied* the Faith, but runs low enough to them that " have *maintain'd* it: The groſs Prevarication and Falſe- " hood that are evident in ſome late Pamphlets, *viz. An* " *Authentick Account*, &c. and the *Firſt* and *Second* Part of " the *Reply, by a Committee of Nonſubſcribing Miniſters; The* " *Layman's Letter to Mr.* Tong, *Mr.* Robinſon, *&c.* The " Failure of thoſe Attempts that have been made for " Peace: With a Propoſal of ſuch Methods as the Scrip- " ture itſelf has given us, when *Diſcord* has been *ſown among* " *the Brethren.* I am the rather of opinion, that a Diſ- " courſe upon theſe and the like Heads will be of ſervice, " becauſe the little I have read of the *Arian* and *Socinian* " Conduct, has diſcover'd to me ſo *vile a Spirit*, that every " honeſt Heart will hate their Management."

† The *Fourth Advice*; in which are theſe very remarkable Words:——" But then only is he (any Miniſter) to be " cenſured, as not *holding the Faith* neceſſary to Salvation, " when it appears that he contradicts, or refuſes to own, " the PLAIN and EXPRESS *Declaration of Holy Scripture*, in " what is there made neceſſary to be believed, and in Mat- " ters there ſolely revealed." And how long may an *Arian*, or one that is gone off from the received Doctrine of the Trinity, preach to a People, before he contradicts the Plain and Expreſs Declarations of Holy Scripture? Apoſtates

People: that is, when too buſy Inquiries are made after Truth, that may riſe to a War (*i. e.* give diſturbance to ſuch as are gone into Notions that they care not to own) to huſh all in the Beginning, and keep whole *Communities* within their Reach, in profound and admirable Peace. More of this upon a proper Occaſion. In the mean time, in defiance to a Thouſand Reproaches, I deſire to be known the Writer of the *Firſt* and *Second Part* of the NOBLE STAND:

DANIEL WILCOX.

In this Advertiſement, every one will ſee, I ſlide over Mr. *Ridpath* as *gently* as poſſible, having chiefly to do with his *Patron*, as chiefly concern'd in the whole Conteſt, as will farther appear from what is to follow.

ſtates from the Faith don't uſe to go ſo *bluntly* to work: They are ſaid to *lie in wait to deceive*; *and* PRIVILY *to bring in Damnable Hereſies*, even *denying the Lord that bought them.* They may explain away or corrupt the Truth, by *handling the Word of God deceitfully*, without being ſo hardy as to ſtep forth in apparent Contradiction to the *Plain and Expreſs Declarations of Holy Scripture*; and if they ſhould be challeng'd as *unſound*, or *not holding the Faith neceſſary to Salvation*, they have an eaſy Remedy pointed out in this very *Advice*; namely, to betake themſelves to the *Words of Scripture*, or not to refuſe to own them, and they have nothing to fear: "We think (ſay our Adviſers) the Proteſtant Principle, "That *the Bible is the only and perfect Rule of Faith*, obliges "thoſe who have the Caſe before them, not to condemn "any Man upon the Authority of Human Deciſions, or "becauſe he conſents not to Human Forms or Phraſes." So that if he conſents to the *mere Words* of Scripture, excluſive of all Interpretation, he has given all the Proof of his *Soundneſs* neceſſary; and ſo may defy all Accuſations of Error that can be brought againſt him.

SECT.

SECT. VI.

Mr. Ridpath's *Second Advertiſement in the* Flying-Poſt *of* Thurſday, June 11. 1719. *in which his* Peeviſhneſs *ſhews the Hardneſs of his Service between the* Reſtraints *of* Conſcience, *and the contrary* Demands *of his* Taskmaſter.

" HAD the Reverend Mr. *Daniel Wilcox's*
" Advertiſement related to me alone, or
" had it not been taken by ſome *as a Charge upon*
" *me of having retracted what I ſaid in my Advertiſe-*
" *ment in the* Flying-Poſt *of* May 16. I ſhould not
" have thought it worth while to reply to Mr.
" *Wilcox*, ſince he has own'd in his ſaid Adver-
" tiſement, that he publiſh'd what he did in his
" *Noble Stand, Part* 2. *p.* 21. without *asking my*
" * *Conſent*, and in the *Turn* and *Expreſſion* he
" *thought* † BEST: This is ſo full a Confeſſion not
" only of his *betraying*, || but *miſrepreſenting Conver-*
" *ſation*

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* *Without asking* his *Conſent!* Wonderful Crime! And why would he not add, as my Words are, *without needing it?*

† And is it a Fault that I draw up my *Noble Stand*, or any Part of it, in the *Turn* and *Expreſſion* I thought BEST? Has he not done the ſame in his Advertiſements, if they are his own *Act* and *Deed?* If they are not, why would he yield to ſet his Name to a *Turn* and *Expreſſion* he thought WORST?

|| If there is any thing in this affected Charge, which he lays *double*, not only *betraying* but *miſrepreſenting Converſation*; he brings it full upon himſelf, by *owning* in his *former Advertiſement*, that *he told the* Miniſters *plainly what* paſs'd betwixt

" *ſation* in Print, that he ſtands ſelf-condemn'd.
" But as Mr. *Wilcox* has from a Meeting, that I
" was deſired, for the ſake of Peace, to give him-
" ſelf, and ſome other Miniſters, taken occaſion to
" commit a freſh Outrage againſt the Reputation
" of the worthy Gentleman whom he had ſo in-
" juriouſly treated in his *Noble Stand*, *Part* 2. *p.* 21,
" *&c.* And ſince he does alſo plead *my* * *Allowance*
" for publiſhing his ſaid Advertiſement; I am ob-
" lig'd, in Juſtice to that Gentleman, to the
" † Miniſters then preſent, and to myſelf, to ſet
" that Matter in a true Light.

" Mr.

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betwixt his Gentleman and him in *private:* And that the *Repreſentation* he *gave* was *ſuch* as *became the Solemnity of the Day*, and the *Character of the Gentleman Speaker*; that is, as near as he could reach it: And what is this but giving his Repreſentation in the *Turn* and *Expreſſion* he thought BEST? And if this be a *full Confeſſion* not only of *betraying Converſation*, but of *miſrepreſenting it*, and this in *Print too*; 'tis extreme kind in Mr. *Ridpath*, that he will thus *prove* himſelf *ſelf-condemn'd* in the very Inſtances he would impute to the *Writer* of the *Noble Stand*, that when he ſhall think it *worth while* to clear himſelf, he may at the *ſame time* clear *Both* together.

* My Advertiſement is plainly made up of Two Parts: The *Firſt* relating to *himſelf* and what he had publiſhed; the *other* concerning his *Patron:* If he will ſtand by his Allowance as to the *Firſt Part*, wherein I am not conſcious of miſtaking him in the leaſt; I neither plead nor deſire his Allowance of what I publiſh in the *other*, relying upon more *truſty Evidence:* And as far as he ſeems to retract his Allowance relating to the *Firſt*, he takes care in the very next Paragraph to *own* it again as far as I have occaſion, to make me amends; ſo happy is it to have *Conſcience* in Mr. *Ridpath*, tho ſenſibly waſted, yet ſomewhere or other, againſt the Checks of a Patron, declaring in favour of the *Noble Stand!*

† If he had ſtaid till the Miniſters then preſent had deſired any ſuch *Juſtice*, as with *Over-Officiouſneſs* and *Preſumption* he pretends to do them, he might have ſtaid long enough:

" Mr. *Wilcox* complain'd before thoſe Miniſters, " that People underſtood my Advertiſement in the " *Flying-Poſt* of *May* 16. *to deny that there had been* " *any Letter or Converſation mention'd by me to himſelf* " *and the other Miniſters:* I reply'd, that it was " not poſſible for any one that read my Adver- " tiſement with * ATTENTION ſo to underſtand it, " for which I appealed to the Advertiſement it- " ſelf, and ALLOW'D *him to do the like*, if he thought " that would be of any ſervice to him. This " was all I allow'd him to publiſh, being indeed " no more than what he or any body elſe might " have done without my Allowance, ſince the " Thing was already in Print with my Name " to it.

" But Mr. *Wilcox* has done me a freſh Injury, " in alledging, that by my not denying the ſaid " Letter and Converſation, I did not deny the " Matter of Fact concerning them; for the con- " trary is evident by my Advertiſement of the " 16th of *May*, wherein *I deny'd that the ſaid Let-* " *ter was writ to* me; or in *ſuch tragical* Terms " as Mr. *Wilcox* has dreſs'd it up in. And I alſo

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enough: As he may before he has the Thanks of any of the Subſcribers, for this *affected haling in* the *Mention* of them, as if they did not know what his worthy Patron was driving at, or did not diſdain to be under his Controul; and are ſo far from approving Mr. *Ridpath*'s Abjectneſs, in yielding to *ſign* and publiſh theſe *Two Advertiſements*, that the beſt Excuſe I ever heard made for him, has been, *that he was to be conſidered as a Man under Temptation with reference to his Patron:* which at moſt can only extenuate the Guilt of making bold with *Conſcience* and *Integrity*, at the *Beck* or *Command* of any Patron upon Earth.

* So then, if it was not read with ATTENTION, and this greater than is ordinarily beſtow'd upon a News-Paper, it ſeems it might be underſtood to *deny* what it did not; and that it was ſo miſtaken, there are Witneſſes enough: the more *baſe* the Contrivance that led to it.

" charg'd

" charg'd the whole Turn Mr. *Wilcox* had given
" to that Converſation, to be purely the Effect of
" his own Imagination. It is ſtill more injurious
" and equally * falſe in him to ſay, that *what I de-*
" *ſign'd by my ſaid Advertiſement, was to let the World*
" *know, that the Foundation and Subſtance of what*
" *was ſaid concerning the ſaid Letter and Converſation*
" *in*

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* When it is neither *injurious* nor *falſe*, that the *Foundation* and *Subſtance* of what is ſaid concerning the ſaid *Letter* and *Converſation* in the *Noble Stand came* from *him*; if he did not DESIGN *by his ſaid Advertiſement to let the World know* ſo much, the more he makes the *Guile* of it his *own*, which I am ſorry to hear: But let him *wrangle* and *appeal* as much as he will, he is eaſily confronted from his *Advertiſement* in *Print*, with his *Name* to it, which 'tis hoped he will not alſo be drawn to diſown.

That the FOUNDATION of what is ſaid of the ſaid *Letter*, and the ſaid *Converſation* in the *Noble Stand*, *came from him*, is not deny'd; unleſs he will deny that there was *any Letter* ſent at all, any *Converſation* at all; or diſown *his* mentioning the *one* and the *other* to me and the Miniſters. This he is not hardy enough to do; nay, he ſays that *'tis not poſſible for any that reads his Advertiſement with Attention ſo to underſtand it.* Well, then we are ſecure of the *Foundation* of the *Noble Stand.*

As to the SUBSTANCE, by which we *mean* every thing *material* concerning the ſaid *Letter* and *Converſation*; this he is ſo obliging as *diſtinctly* to prove againſt himſelf.

1. As to the *Letter*; That *it was writ by a Gentleman*, and This *one who had been long eminent for his Good Affection to all Proteſtants* (and ſo doubtleſs to Mr. *Ridpath* and his Aſſiſtant, among the reſt;) That this Letter *expreſs'd* this Eminent Gentleman's *Diſpleaſure*, that *the late unhappy Differences betwixt the Diſſenting Miniſters ſhould be expos'd to Print on either Side*, (and the *Flying-Poſt* had offended, in what it contain'd and promis'd on the Side of the Subſcribing Miniſters;) That the *ſaid Letter was writ to put a ſtop to* this; and laſtly, That Mr. *Ridpath* himſelf *mention'd* the *ſaid Letter* to the Miniſters, *as a* REASON *why he did not think fit to let* ANY MORE *of* THAT SUBJECT *be printed in* HIS PAPER. This is enough in all reaſon to be call'd the *Subſtance* of what is ſaid concerning the Letter in the *Noble Stand*: And

" *in his* Noble Stand, Part 2. *came from me.* I ap-
" peal to the Reverend Miniſters who heard me

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and tho I doubt not Mr. *Ridpath*'s Conſcience tells him he ſaid much more, yet I am well ſatisfied that ſo *much* is own'd in *Print* to come from him: And for the *Circumſtance* of its being writ or ſent not to (*him*,) but to his (*Aſſiſtant*,) he may call it *Subſtance*, and introduce an Advertiſement to ſet the World right about it with the utmoſt *Clamour* poſſible, as a Matter of the laſt Importance, as often as he has a mind to make himſelf *ridiculous*. So much for the *Letter*.

2. As to the *Converſation*; he declares that he *told the* Miniſters *plainly what paſs'd betwixt the Gentleman and him.* He cannot deny that 'twas on a *Sunday-Morning*. Deſcending to Particulars, he *owns*, that he *told* them as *plainly* what was his *Subject*, and *how* he was *affected* with it, and what he did upon it; *how much the Gentleman was concern'd at what had been printed about that Matter in the News-Papers on both Sides*; and *what Generous Endeavours he had us'd to put a ſtop to* ANY *farther Proceedings of that nature.* Moreover, that *the Repreſentation* he *gave to the Miniſters* of this *memorable Converſation*, was *ſuch as became the Solemnity of the Day*, and *the Character of Wiſdom, Juſtice, Impartiality and Candor, which that Gentleman has ſo juſtly acquir'd*, &c. And how the SUBSTANCE of what is ſaid concerning this in the *Noble Stand*, can be more *plainly confeſs'd*, and *put* beyond *all doubt* to come from Mr. *Ridpath*, I can't apprehend.

The *Subject* on which his Gentleman-Speaker held forth, was, he ſays, *what had been printed in News-Papers on Both Sides*, *i. e.* Non-Subſcribers and Subſcribers; *about* THAT MATTER, *i. e.* the Debates and Diviſion at *Salters-Hall*; and what had been printed in News-Papers on Both Sides moſt certainly took in *Creed-making, Human Forms, calling them ſound, and holding them faſt*, &c. with *Inferences* and *Uſes againſt* them, far from being *fictitious*. He owns, he told HOW MUCH *the Gentleman* Speaker *was concern'd*. And if after all he muſt *clamour* about *making a Pauſe*, *dropping a Tear*, or the like, and call theſe the SUBSTANCE of a Diſcourſe; what is this, but to abuſe the Reader, by perverting the *Uſe* of *Words*? under the Notion of *Subſtance*, inſtancing in *Circumſtances* which he would fain ſhift off. But call them what he will, in denying theſe, he is ſo unhappy as to deny what plainly have a *Foundation* in his own *Account*, as he owns the *Repreſentation* he *gave* was *becoming* the *Solemnity* of the *Day*, and the *Character* of the *Speaker*; which Repreſentation naturally leads to every thing, againſt which he ſo violently raves.

" give the Account of the ſaid Letter and Con-
" verſation, and of *what that worthy Gentleman had*
" *generouſly done, in order to prevent any farther Pro-*
" *ceedings of that nature, and of what he* * allow'd
" me to ſay, *he apprehended might heal the Breach*;
" whether I ſaid any thing like what Mr. *Wilcox*
" has publiſh'd in his *Noble Stand*, *Part* 2. *p.*21, &c.

" Mr. *Wilcox* knows, that ſeveral of his Reve-
" rend Brethren † reprov'd him for writing as he
" did about that Matter; and that when I myſelf
" told him how much *he had thereby injur'd that*
" *Gentleman and me*, he anſwer'd that it was only
" a *Piece of* || *Poeſy*; to which I reply'd, that I
" took him for a Miniſter, and not for a *Play-*
" *wright*.

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* The Reader will obſerve there was not one word of his Patron's *Allowance* for what he told the Miniſters in his *Former Advertiſement*; and how *ſlily* it is here brought in before ſome memorable Project: viz. *What he* allow'd Mr. *Ridpath* to ſay *he apprehended might heal the Breach.* What that is, it were to be wiſh'd his Patron himſelf would tell the World in what might be call'd an *Authentick Account*, to prevent New Cavils from Reports by *Proxy*.

† To this I can only ſay, that I am ſo far from knowing *this*, that I have made Inquiry, and can meet with None that will own themſelves of that Number: And if he knows of *ſeveral*, or *any* of *my Reverend Brethren*, who, as he ſays, *reprov'd me for writing as I did about that Matter*; I deſire in his Next he would tell the World *who* they are, that I may farther inquire of themſelves: till which time, I know Mr. *Ridpath* too well, to take any thing he ſays againſt the *Noble Stand* upon his *own Word*.

|| If I uſed this Expreſſion, [*A Piece of Poeſy*] every body will ſee that it muſt be apply'd to his *Fanciful* Complaint of my having injur'd *his Gentleman* or *him*. And as he has the *Complaiſance* to own he *took* me *not* for a *Playwright*, neither do I; and ſo he is welcome to the *Honour* of both *Name* and *Thing* for his *witty Invention*. And to preſerve ſo *Bright* a *Mark* of his *Poetical Genius*, who can blame him for his Willingneſs to print it, as *Playwright* and *Poeſy* chime *wonderfully*?

But

" But ſince he has provoked me to be more " * explicite, he muſt blame himſelf for the Con- " ſequences: I muſt therefore tell the World plain- " ly, that Mr. *Wilcox*'s putting that Converſation " into the *Form of a Sermon*, is altogether his own " Invention; and how well ſuch a *Piece of Mockery* " becomes a *Miniſter of the Goſpel*, I leave others " to judge. He had not one word from me of the " † *fictitious Doctrine*, Inferences or Uſes againſt " *Creed-making*, || *Human Forms*, calling of them " ſound, or holding them faſt, *&c.* So that all " that Mr. *Wilcox* ſays of this, and of the *Extaſy*, " *Pauſe*, *dropping the Paper* and *Tears*, and *pulling* " *out the Watch*, &c. by that Gentleman, whom " with ſo much Levity and Falſhood he has thus " dreſs'd up, is a *mere Romance*; and I leave Mr. " *Wilcox* to anſwer it to his own Conſcience, how " he could paſs ſuch a thing upon the World as a " *Narrative of Fact*, or mix it with ſuch a *Grave* " and *Important Debate* as that relating to the Ever- " bleſſed Trinity.

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* As explicite as he pleaſe, and the more provok'd the better; as 'tis a Diverſion to deal with a Man in a *Pet*, who, like Mr. *Ridpath*, knows not what he ſays: And for the Conſequences, if he and his Patron find no occaſion to blame themſelves, I deſire them not to be in the leaſt Concern for the *Writer* of the *Noble Stand*.

† The *Noble Stand* mentions neither of the Words, *Doctrine* or *Fictitious*, but ſpeaks of his Diſcourſe under *Doctrinal* and *Practical* Parts; that is, a Diſcourſe for Edification: And dare Mr. *Ridpath* ſay there was nothing of this in it? Or does he indeed think it for his Patron's Honour, to let the World know, that not a Word of any ſuch Import came from him, even when he ſpake becoming his Character for Wiſdom and Goodneſs.

|| Not one word of *Human Forms*, *calling them ſound*, or *holding* them Faſt! Let this be remember'd againſt the *Next Section*, where we ſhall ſee what a *Rare Speaker* at this rate he makes his *Patron* to be.

" I muſt alſo put him in mind, that the Reve-
" rend Miniſters, whom he and I met laſt, advis'd
" him to *drop the Matter entirely, ſince he could never*
" * *clear himſelf of betraying Converſation*, &c. or if
" he would write, *that he ſhould appeal to my Ad-*
" *vertiſement in the manner above mention'd, and ab-*
" *ſtain from Perſonal Reflections.* How well he has
" obſerv'd that Advice, let the World judge. He
" knows alſo, that he promiſed he would pub-
" liſh nothing of the matter till *Tueſday* the
" 26th of *May*, and that I *ſhould ſee* it before he
" publiſh'd any thing: Whereas he was in ſo
" much haſte, (the Reaſons I leave to himſelf)
" that he publiſh'd his Advertiſement in the *Poſt-*
" *Boy* on *Saturday* the 23d of *May*, and did not let
" *me ſee it at all*; nor did he let thoſe Miniſters
" know that he deſign'd to publiſh it then, or in
" that manner. It is ſtill more inhuman in Mr.
" *Wilcox* again to abuſe that worthy Gentleman,
" conſidering his eminent and well-known Services
" to the Diſſenters; that I told Mr. *Wilcox*, he

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* Whether I can clear myſelf or not, or whether the *Miniſters*, or any elſe in their *Wits*, can take up or ſuggeſt any ſuch Charge, unleſs on purpoſe to fix it upon Mr. *Ridpath*, will be ſeen in my Anſwer in the next Section. In the mean time, in this *very Place*, and in the *ſame Breath*, wherein he is accuſing the *Noble Stand*; how plainly is he doing the very Thing he condemns? viz. *publiſhing to the World in Print* what he ſays paſs'd among the Miniſters whom he and I met laſt; and ſo, according to his *own Notion, can never clear himſelf of betraying Converſation:* And ſo any that wiſh'd him well would have advis'd him to *drop the Matter entirely*, or if he would write, that he ſhould confeſs his *Infatuation*, and ask pardon of God and the World in as *publick* a *manner* as he had offended, and *abſtain from Perſonal Reflections*, unleſs upon *himſelf* and his *Taskmaſter*, who has the *Greater Sin*, as leading him into the Snare. How well it would have been for him to have obſerv'd ſuch *Advice*, inſtead of the Courſe he has taken, let the World judge.

" denies

" denies the † *Errors* ſome have charg'd him with,
" and that I had ſeen many Inſtances of that Gen-
" tleman's *Goodneſs*, *Impartiality* and *Candor*; that
" I had receiv'd many Proofs of his Friendſhip,
" and one particularly on this unhappy Occaſion,
" tho Mr. *Wilcox* had unjuſtly repreſented me *as*
" *betraying the Gentleman's Converſation*, and ridicu-
" ling him.

" Mr. *Wilcox* himſelf, *Noble Stand*, *Part* 2. *p.* 33.
" condemns *Perſonal Reflections* as the *vileſt way of*
" *diverting* || *from Argument*: why does he then,
" contrary to his own Sentiments, and the Advice
" of his Reverend Brethren, follow ſuch a Prac-
" tice, which always *does a Good Cauſe hurt*, and
" makes a bad one worſe? If Mr. *Wilcox* in-
" dulge himſelf in any more ſuch Sallies, ſo unbe-
" coming a Man of his Character and Education,
" People will be apt to aſcribe it to the Influence
" of the *Midſummer-Moon*, eſpecially if he offers
" at what he thinks *valid and juſt Reaſons for not*

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† That *he denies the Errors ſome have charg'd him with*; his *Friends* at *Berwick* (who, as Mr. *Bradbury* tells him, *Letter*, p. 35. *have a great deal of* CHRISTIANITY *in their Whiggiſm*) will be glad to *hear*, and more glad to have it prov'd, that he is come off from the *Errors* of the *preſent* Day, or not infected with them, as to the *Deity* and *Satisfaction* of *Chriſt*, *&c.* and this by better Evidence than the Compliments and Commendations of the *Writer* of the *Synod*, who ſo horridly blaſphemes the Glorious Redeemer, *who is over all* GOD *bleſſed for ever*.

|| And when did I divert from Argument, till firſt diverted by ſuch as profeſſedly declin'd *Reaſoning*, and betook themſelves to *Reproach*? And when diverted by *Perſonal Reflections* ſpitefully caſt, where's the Crime of appearing againſt them in Perſonal Defence? Or how herein have I acted contrary to my *own Sentiments*, or the *Advice of my Reverend Brethren*? unleſs in paying *too great* a *Regard* to Mr. *Ridpath's Patron*, or ſuch as are *abject* enough to be his *Tools* in the *vile* Imployment of *throwing* DIRT.

" *needing*,

" *needing, or not asking Conſent to publiſh Converſation,*
" ſince if that Practice be once allow'd, 'twill put
" an end to all Society and Confidence among
" Men.

George Ridpath.

SECT. VII.

A Reply to the laſt Advertiſement, taking off the Diſguiſe of the memorable Performance, and ſhewing the worthy Gentleman, who would be ſerv'd by it, to be ſomething Ridiculous.

THE preceding Advertiſement is truly *memorable*, as a *Key* to the *Character* of the worthy Gentleman, for whoſe Service 'tis profeſſedly written.

That *None-ſuch* Gentleman can't conceal his *Fret* at Every Thing publiſh'd on the *Side* of the *Subſcribing Miniſters*, particularly at the *Noble Stand*; and, as the *Leader* of the *other Side*, would fain do me a *Perſonal* Prejudice by Calumny and Reproach, in order to which, Mr. *Ridpath* muſt be abuſed, as being his Dependent, to ſay and ſubſcribe whatever he is bid.

He tells us, that *he has received* MANY PROOFS *of that Gentleman's Friendſhip, and* ONE *particularly on this unhappy Occaſion:* Be This what it will, his Beſt Friends think he has *dearly earn'd* all the *Favour* he has receiv'd, by ſetting his Name to theſe Two Advertiſements. However, being *hir'd*, and, as he muſt ſay, well paid for joining with an *Arian Rabble* in crying up *their* Patron as well as *his*, and throwing *Dirt* at the Writer of the *Noble Stand*, he

he beſpeaks the World not to believe one word he ſays by way of *Flattery* or *Reflection*, by publiſhing the Obligation he was under to put ſuch *vile Stuff* into his Paper for *Value receiv'd*.

His Patron has a ſingular Spite at what is ſaid Page 21, *&c.* of the Second Part of the *Noble Stand*, which, when *No-body* is *nam'd*, *Guilt* teaches him to apply to *himſelf*: This therefore Mr. *Ridpath* muſt ſet himſelf to clamour againſt, by calling it *betraying Converſation*, which as he would turn off from himſelf to me, is a *ſenſeleſs Calumny*.

The Great and Grating *Diſcovery* is, how the *Flying-Poſt* came to be *ſhut* againſt what had been promiſed on the *Side* of the *Subſcribing Miniſters*, in anſwer to the Account publiſh'd on the *Part* of the *Non-Subſcribers* in another *News-Paper*. This was done at the *Inhibition* of Mr. *Ridpath*'s *Impartial Patron*; who, to ſtop Proceedings, ſent for him to his Houſe the *Sunday-Morning*, after what had been printed in Mr. *Ridpath*'s Paper the Day before, and held him in Converſation upon the Important Subject till 'twas too late to go to Church.

Mr. *Ridpath* ſoon after reports at a *Publick* Houſe, to a *conſiderable Number* of Miniſters together, what paſs'd between his *Patron* and him in *Private*. Notwithſtanding, *he defies any Man to ſay*, that *betraying Converſation was a Practice he was Guilty of*. Whether he can be ſaid to make a PRACTICE of it or not, I need not inquire: If in the *preſent Caſe*, in *revealing* what paſs'd when he was with his *Patron*, he can clear himſelf of *betraying Converſation*, he may with the utmoſt Confidence make the ſame Challenge for *me*, who in the *Noble Stand* have no Reference to any Thing told to me *alone*, but to what he thought fit *plainly to tell* to a conſiderable Company: So abſurd is the Attempt, to make the *Miniſters* that *he and I met laſt*, or any Perſons in their Senſes, Partners with him in Reproach, by

adviſing

adviſing me to drop the Matter entirely, upon this Goodly Reaſon, *viz. ſince*, forſooth, *I could never clear myſelf of betraying Converſation*, to do which, I can't apprehend the leaſt Difficulty. Nor did Mr. *Ridpath* in his firſt Advertiſement go about to lay any ſuch Charge on *me*, but only appear'd ſollicitous to clear himſelf, with which, it ſeems, his Patron is not content, and therefore he muſt turn *Accuſer*, as a farther Condition of *Peace*.

To ſerve his Purpoſe, he would fain make a *Pretext* of my not *asking* his *Conſent* for referring to what he ſo *plainly told* in Company; as to which, if he told *nothing* but what his Patron *allow'd* him to tell, and deſired to have known, what occaſion was there for any ſuch thing? Or what reaſon for a Pother about *betraying Converſation?* Who accuſeth him, if his Patron does not? If he told any thing that he had not his Patron's Conſent and Allowance for, and the Want of *this* makes the communicating any thing unjuſtifiable, which is what is meant by *betraying Converſation*; what is Mr. *Ridpath* doing but condemning himſelf, while *awkwardly* labouring to ſay ſomething for his *Hire* againſt the *Noble Stand?* Beſides, which of the Miniſter's *Conſent* did he *ask* for Liberty to publiſh what he would have to be taken for Part of their *Converſation?* Let him give Reaſons *valid* and *juſt* for his Conduct herein, and he ſhall be welcome to *mine* whenever he pleaſes; of which he may take theſe *Two* for a Taſte.

1. As to *Himſelf*; that if he needed an *Excuſe* for telling what paſs'd betwixt his Patron and him alone, and ſo what could not be known but by one of *Themſelves*, he might be able to ſay that he did not *print* it, tho well worthy the Preſs, and therefore might humbly remonſtrate againſt being put to do *Penance* in *Print*. That ſo Good an Apology could avail him nothing, is no Fault of

mine,

mine, but to be taken as a confirming Inſtance of the excelling *Character* for *Goodneſs* and *Candor*, which he ſays that *Gentleman* has *ſo juſtly acquired.*

2. As to his *Patron*; That his Interpoſition in ſhutting a Publick Paper againſt an *Anſwer*, to what had been before printed by the *Non-Subſcribers*, as what doubtleſs he reckon'd a *Publick Meritorious* Service, might be *publickly* known, and invite in *ſuitable Acknowledgments* due to him.

After he had been with his Patron, and heard his memorable Diſcourſe; in confeſſing he *told* plainly what *paſs'd betwixt 'em*, perhaps Mr. *Ridpath* may think it *worth his while* to engage in a *Squabble* with the *Author* of the *Flying-Poſt*, and grate his own Ears with being *ſelf-condemn'd*, and aggravate what he confeſſes as a *Practice, that, if once allow'd, will put an End to all Society and Confidence among Men:* If after all he knows how to bring himſelf off, I have no reaſon to be in pain upon account of the *fooliſh* and *groundleſs* Clamour of *betraying Converſation.*

Well, if he can't make it *betraying Converſation*, he muſt next call it *Miſrepreſentation.* And under this Head he has hard Words enough to ſtun a *Juſtice:* And what is it for? Why for this *mighty Crime*, the diſtinguiſhing an accompliſh'd Gentleman's Diſcourſe in *Sermon-Time* on a *Sunday-Morning*, into *Doctrinal* and *Practical Parts*, ſo proper and ſuitable to his own Repreſentation, and, as we have ſeen, *ſupported* by it.

Notwithſtanding, Mr. *Ridpath* does not like his Gentleman's Preaching at all, and can't be quiet till he farther open his Mind upon it; tho therein he fall upon *himſelf*, and even his *Patron*, as well as the *Noble Stand.* To introduce what he has to ſay, he pretends to be provok'd, and therefore let the Conſequences be what they will, he muſt needs tell the World in great earneſt, that his *Good* Gen-

tleman's Sunday-Morning Converſation upon News-Papers in Church-Time, was not in the *Form* of a *Sermon.* No; according to him 'twas ſo far from *this*, that 'twas *without* Doctrine, or Uſes, or *Parts Doctrinal* or *Practical*; *without Extaſy* or *Pauſe*; *without dropping* a *Tear* to ſhew his Concern, or *caſting* an *Eye* upon his *Watch* to know when to have done; with a long *&c.* containing ſo great a Number of WITHOUTS more, that this uncandid Hearer will not have it paſs for a *Sermon*, nor ſo much as ANY THING LIKE it: And will he not indeed! Then let it be remember'd 'twas no Fault of *mine*; and rather than wrangle endleſly, Mr. *Ridpath* ſhall have it for a LECTURE, in which let the Speaker be conceiv'd to HOLD FORTH *freely*, as far from *Method* and *Meaning* as at any time, in *ſpeeching* it by the *Hour*, he uſes to be; and if this will pleaſe *him* better, 'twill do as well for *me*, and ſo let it go for the *long* and the *ſhort* of the Story. Only 'tis hoped Mr. *Ridpath* will ſee Cauſe, upon *Third Thoughts*, to beg pardon of his Patron for the *vile Idea* he labours to give of him, *viz.* as ſo averſe to all Diſcourſe that hath any thing in it like Preaching on a *Sunday*, even when his Converſation is to ſupply the Time and Place of a Sermon, that the Suppoſition of it, as *ſuppoſeable* in his Caſe, he roundly calls MOCKERY, FALSEHOOD and MERE ROMANCE, which perhaps are the oddeſt Names that were ever rak'd together upon ſuch an Occaſion, in pretended Compliment to a Gentleman ſaid to be of *diſtinguiſh'd Reputation.*

The Liberty Mr. *Ridpath* hath taken herein is the more ſurprizing and unaccountable, after he had declared in his *Firſt Advertiſement*, that to *expoſe a Gentleman to Ridicule is what he utterly abhors in any Inſtance, and which he muſt be ſtill more uncapable of towards the Perſon of Diſtinction* he has in his Eye, who by all that he ſays of him, ſeems to be

a Gentleman of *Three Names*, as widely different from mine, as *Marcus*, *Tullius*, *Cicero*, were from one another, the *Three* great *Orators* of *Rome*.

You will here recollect the *Preamble* to the *Letter* from *New-England*, which ſeems to be publiſh'd without the *Owner's* Knowledge or Conſent, who yet is put off with this ſlight Apology; "*'Tis* "*hoped the worthy Gentleman to whom it is directed* "*will* excuſe the Publication of it." How could it be hoped that any modeſt Gentleman would, without more ado, excuſe the Publication of a Letter, accidentally dropt or ſtoln from him, wherein he is figur'd like a perfect ATLAS, with the Globe upon his Shoulders, of more BULKY REPUTATION and *Stature* than either of the GIANTS at *Guildhall*? If the Publication could be ſuppos'd with his Knowledge and Conſent, what a Jeſt upon the Publick are ſuch Words as theſe in the *Liſping Preamble*? *'Tis hoped the worthy Gentleman to whom it is directed will excuſe the Publication of it*: How ſhould he do otherwiſe, if publiſh'd by his own Conſent? But then what egregious Vanity would it ſpeak? as if the worthy Gentleman thought himſelf, and would be thought by others, an *Atlas* indeed. Be the Publication *with* his *Conſent* or *without*; by uniting *Two* ſuch *diſtant* things in the *ſame News-Paper*, what a *Temptation* hath Mr. *Ridpath* lain before the World, to imagine that the *ſaid Letter* is directed to the *ſame* Gentleman that he keeps ſuch a Pother about in his *Advertiſement*? And that perhaps for ſome time paſt he may have been fiſhing or pumping, by *Ponderous Kindneſſes*, in *New-England*, for Applauſe and Recommendations to be publiſh'd upon occaſion, as *conſcious* of a *forfeited* and *ſinking Intereſt*, in OLD. In a word, Mr. *Ridpath* hath run with *that Eagerneſs* to *cover* ſo much of his Gentleman's *Face* as begins to appear, and after ſo odd a manner clapt on *Advertiſement* after

Advertiſement, *Flying-Poſt* and all, with *Fame* and a *Trumpet* proclaiming his amazing *Deeds*, and more amazing *Projections* on the *Eaſtern* and *Weſtern Side* of the *Atlantic*; till he has dreſs'd him up to a compleat *Raree-Show* for a *Coffee-Houſe* Entertainment. So plain is Mr. *Ridpath's Abhorrence*, in *any Inſtance*, to *expoſe* a *Gentleman* to *Ridicule*.

Again, he will not have his *Patron's* Sunday-*Converſation* to be any thing like a *Sermon*: That's *Levity*, *Falſehood*, and all *Billinſgate* beſides. But does he make it better than a *Sermon*? Far from: and 'tis a ſtrange way of *mending* a Matter, to *make* it *worſe*. He intimates that 'twas without *Human Forms*, and yet not in *Divine*, for 'twas upon *News-Papers*: He was not *mute* all Sermon-Time, as if in ſtaying from Church he *held* only a *Silent Meeting*, for Mr. *Ridpath heard* him *ſpeak*, and this, as he teſtifies, becoming his *Character*; but as 'twas without *Human Forms*, or calling them *ſound*, or *holding them faſt*, he does not exclude all *Doubt*, whether he might not *open his Mouth*, and *ſpeak*, and ſay *Nothing*: at leaſt, 'tis not clear that his *Converſation* was *becoming* the *Solemnity* of the *Day*; or whether it was *Orthodox* or *Heterodox*. In ſhort, as if his Patron was not worth going *over* the *Threſhold* to *hear*, he makes his Diſcourſe a *Paradox*, and ſo leaves it, with this Sting to point the *Satyr*, *viz.* that he was *obliged* to write as he has done, in *Juſtice* to his *Gentleman*, and to *ſet the Matter in a true Light*.

When Mr. *Ridpath* grows cool enough to take a Review of *this*, I am not without Hope that he will come at length to ſay of his *Repreſentation*, ſo far as he would make it different from the *Noble Stand*, that 'tis the *Pure Effect of his own Imagination*, and thereupon take up the Fine Language he uſes to *me*, and with far more Juſtice apply it to *himſelf*; telling the World, that "all that Mr. *Ridpath* ſays

"of

" of that Gentleman's Sunday-Converſation upon " News-Papers, as *becoming* the *Solemnity* of the " *Day*, and whom, under the Pretence of *Solem-* " *nity*, he with ſo much *Levity* and *Falſehood* has " thus dreſs'd up, is a MERE ROMANCE; and how " well ſuch a *Piece* of *Mockery* becomes a Profeſſor " of the Goſpel, he may leave others to judge; " and leave Mr. *Ridpath* to anſwer it to his own " Conſcience, how he could paſs ſuch a Thing " upon the World as a *Narrative of Fact*, or mix " it with ſuch a Grave and Important Debate, as " his *Appeal to the Word of God for the Ever-bleſſed* " *Trinity in Unity*; or the *Godhead of the Father, Son* " *and Holy Ghoſt, as aſſerted in the* Firſt Article *of the* " Church of England, *and the* Fifth *and* Sixth An- " ſwers *of the* Aſſembly's Catechiſm; which he " knows his Patron is againſt declaring and ſub- " ſcribing to be the *Scripture-Doctrine* of the Tri- " nity?

" It is ſtill more *Unchriſtian* in Mr. *Ridpath* to " mention with ſeeming *Approbation what* his Pa- " tron allow'd him to ſay, *He apprehended might* " *heal the Breach*; when ſuch a Project as he is " thought to refer to, *viz.* for the *Miniſters who* " *have ſubſcribed the foreſaid Article and Anſwers* as " the *Scripture-Doctrine* of the *Trinity*, to *recede* " *from their Subſcriptions*; and then *the Non-Subſcri-* " *bers to recede from their Advices:* Such a Project to " *heal* the *Breach*, as to the *Former Part* of it, it " might have been expected a Man of Mr. *Rid-* " *path's Principles* would never ſo much as *hint* " without *Abhorrence.* And if his Patron is thus " for *Projecting backward* to heal the Breach, is it " no Cauſe of Suſpicion that he *retains* the *Errors* " ſome have charg'd him with, whatever Mr. *Rid-* " *path* ſays of his *denying* them? Has not Mr *Rid-* " *path*, in Defence of the *Common Faith* of Chriſtians, " writ againſt the *Doctrine* of the *New Scheme*?

" Can

" Can he ſay in Sincerity, that he believes his Pa-
" tron is come off from *that Scheme* as a dangerous
" Error; and that now he is in the *ſame Faith*, as
" to the *Trinity*, with the *Reformed Churches?* Is
" his *Patron's puſhing* his *Paper* of *Advices*, to the
" introducing ſo much *Diſcord*, and at laſt ſo *wide*
" a *Breach* among the *London Miniſters*, and there-
" upon his *Letter* of *Thanks* to the *Non-Subſcribers*,
" with the *Reflections* it contains on the *other Side*;
" what Mr. *Ridpath* would reckon among his *emi-*
" *nent* and *well-known Services* to the *Diſſenters?* Or
" what will bear him out in *repeated Harangues* of
" his *Goodneſs*, *Impartiality* and *Candor*, even when
" the *Groans* of ſo many *Chriſtians* and *Churches* are
" ſo *loud* an *Objection* to the *Whole* of that *Cha-*
" *racter?* If Mr. *Ridpath* indulge himſelf in any
" more ſuch *Sallies*, ſo unbecoming a *Man* of his
" *Character* and *Education*, eſpecially if he *jump* in
" *Flattery* with the *Author* of the *Synod*, who ſo
" notoriouſly blaſphemes the *Chriſtian's* God and
" *Saviour*, People will be apt to aſcribe it to the
" *Influence* of the *Midſummer-Moon*, in conjunction
" with the *Fear of Man that brings a Snare.*"

I would not offend Mr *Ridpath*, or any other, by bringing any thing too light into *Grave* and *Important Debates:* But when I am call'd off from ſuch Debates by *Ridiculous Advertiſements*, which yet would be reckon'd of *Importance*, and am put to contend with *Advertiſers*, who can reckon it *Wit* to *bark* at the *Moon*, and to give it a Shew of *Gravity*, have hook'd in Mr. *Ridpath*, even in barking, to be their *Speaking-Trumpet*; I can't think I need a *Long Apology* for endeavouring, in ſomewhat of a *Pleaſant Turn* and *Expreſſion*, to expoſe ſuch *Efforts* to the juſt Contempt and Deriſion they beſpeak.

As dealing in *News*, he ſays, " he muſt put me
" in mind that the Reverend Miniſters, whom he
" and I met laſt, advis'd me to drop the Matter
" entirely,

" entirely, ſince I could never clear myſelf (of " what, I think, I have ſhewn to be a ſenſeleſs " Dream or Windmill in Mr. *Ridpath*'s Head) or " if I would write, that I ſhould appeal to his " Advertiſement *with* his Good Leave or *Allowance*, " as I or *any body elſe* might do *without* it; and fi- " nally, that I ſhould abſtain from * Perſonal Re- " flections:" To ſuch *fine Things* will he have me *adviſ'd*. Upon which he goes on thus: " How " well he has obſerv'd that Advice, let the World " judge. He knows alſo that he promiſed he " would publiſh nothing of the Matter till *Tueſ-* " *day* the 26th of *May*, and that I ſhould ſee it " before he publiſh'd any thing: Whereas he was " in ſo much haſte, (the Reaſons I † leave to him- " ſelf,) that he publiſh'd his Advertiſement in the " *Poſt-Boy* on *Saturday* the 23d of *May*, and did not " let me ſee it at all, nor did he let thoſe Mini- " ſters know that he deſign'd to publiſh it then, " or in that Manner."

I have here repeated this Formal Account at large, that the Reader may regard it as it *deſerves*, when I aſſure him and the World, that in what I drew up, I was ſo far from going *without* or *againſt* the *Advice* of my *Brethren*, that when I had pre- pared my Advertiſement, (which I thought I might lawfully do the firſt Leiſure I could get,) I ſhew'd and ſubmitted it to thoſe very Miniſters he ſpeaks

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* That is, not attempt to take off the *Flying-Poſt* from the Face of his Patron, how much ſoever diſguis'd, Maſ- querades being in faſhion; and to be cover'd, as much as may be, with Dedications, *Advertiſements*, Letters, and News-Papers; the *Dreſs* that particularly ſuits the ſaid Gentleman's *Genius*.

† 'Tis very kind and condeſcending, that he will not call me to an Account for ſo material a Circumſtance: However, he ſees I am very ready to endeavour his Satiſ- faction.

of: That after this I publiſh'd it *ſooner* than Mr. *Ridpath* might expect, and before *he* had *ſeen it*, was partly *Accidental:* I was actually on my way to his Houſe, and call'd upon a Friend of his to go with me, not being conſcious of a *Word* or *Syllable* that could juſtly be objected againſt; but *that Friend* not being *well*, I thought it needleſs to waſte more of *his* Time and my *own* in the Matter, and ſo publiſh'd it the *Saturday* inſtead of the *Tueſday*. And where was the harm of doing it *then*, or in that manner, without troubling any body farther, beſides the *Bookſeller* and *Printer?* But Mr. *Ridpath* may alſo know, if 'twill be a Satisfaction to him, that the publiſhing my Advertiſement *without* his *ſeeing* it, was deſign'd for his Service: as 'twas thought it might help him to an *Excuſe* when called to an Account, whereby he might eſcape *New Penance*; but this, it ſeems, he could not obtain.

When he is ſent for to *ſuffer* another *Lecture*, or receive Orders for another Advertiſement, (perhaps to deny that either of his former was drawn up in Concert with any body,) I deſire he would give my Service and Thanks to his *Taskmaſter*, for the *Reputation* he has procur'd the *Noble Stand*, by the Pains and Coſt which it ſeems he has been at, to ſpirit up a Clamour againſt it: and deſire him to go on with his *over-acted* Outcry of *Injury*, *Abuſe*, *Outrage*, and I know not what *perfect Raving*, inviting every body to regard it accordingly.

As for Mr. *Ridpath*; I eaſily forgive his *barking* with ſo much Fierceneſs in *Billinſgate Rhetorick*, as he frankly tells the World how *well*, and by *whom*, he is *paid* for *all*. Though he may be aſſur'd the *Arians* laugh in their *Sleeves* to ſee him plaid, by a *Good Friend* of *theirs*, againſt the Cauſe for which he has *lately writ*; and this too by *Perſonal Reflection*, in the very Breath wherein he lays down this *Maxim* againſt it, *viz.* that *it always does a Good*

Cauſe

Cauſe hurt, and makes a Bad one worſe. He thinks it for his Purpoſe to refer to the *Advice* of *Miniſters*, and even of the *Noble Stand*, to ſtrengthen his *Maxim*; and then, to ſhew how much he is in the *power* of his *Patron*, he falls the *fouleſt* into the *Practice* he takes ſo much pains to condemn.

To make freſh Sport for one who thus makes him *grind*, he again ſteps forth, and tells the World that I, who have ſpared him all I could, have done him a *freſh Injury* about this ſame memorable *Letter* and *Converſation*. And what is that *Injury?* Is it in alledging that he did not *deny* the *Letter* and *Converſation* refer'd to in the *Noble Stand?* This is not pretended. What then would he be at? Why notwithſtanding his *Grant* of the ſaid *Letter* and *Converſation*, he would be underſtood to *deny* the *Matter* of *Fact* concerning them. And if you ask, what is the *Matter* of *Fact* he *means?* He anſwers, *this* is *evident* by his *Advertiſement* of *May 16*. Now let us *once more* attend to his own Words.

1. (Says he) *I deny'd that the ſaid Letter was writ to (me,) i. e.* the very *Individual* Mr. *Ridpath*; but *owns* it was *ſent* to his (*Aſſiſtant,*) to put a ſtop to the Printing the Subject mention'd in the *Flying-Poſt:* And when *Both* are concern'd in the *ſame Paper*, what ſignifies it to the *Merits* of the *Cauſe*, whether it is *ſent* or *deliver'd* to the *Maſter* or *Man*, its Import and End being the *ſame*; ſo that every body will ſee, this is no other than *ſhuffling*, to blind and amuſe. Again,

2. "Nor (ſays he) did I repreſent that Letter "in ſuch Tragical Terms, *as big with Woe*, &c. "as Mr. *Wilcox* hath thought fit to dreſs it up "in:" But owns it EXPRESS'D the DISPLEASURE of an EMINENT *Gentleman*, which is plainly equivalent to *big with Woe.*

3. He owns, *he told the Miniſters plainly the other Gentleman's* Sunday-*Converſation*; but adds as to

this, that *he charg'd the* whole Turn *Mr.* Wilcox *had given it*, that is, as he explains himſelf, the *Turn* or *Form* of a *Sermon*, to *be purely the Effect of his own Imagination*: which the oftner he repeats in pretended *Compliment* to his *Patron*, the oftner he diſcovers his *Preſumption* or *Folly*, in affronting him to his Face; as if it were the Matter of a *Charge*, and a *thing* not to be *imagin'd*, that his *Patron* ſhould ſpeak with *Propriety*, when voluntarily ſupplying the *Place* of a *Preacher*. But what he calls the *pure Effect* of Mr. *Wilcox's Imagination*, to ſhew how he forgets himſelf, we have proved to be as *purely* the *Effect* of Mr. *Ridpath's Repreſentation*, which he ſays was *becoming* the *Solemnity* of the *Day*, and the *Character* of the *Speaker*; and thus makes his *Patron* to *ape* the *Parſon*, in holding forth upon *News-Papers*, the very thing for which he pretends to find fault with the *Noble Stand*: And between the Two Accounts compar'd, if there be any difference, it iſſues in this *moot Point*, *viz.* whether, being no *Clergy-Gentleman*, his Diſcourſe is to be denominated a *Preachment*, or *Speech-by-the-Hour*, in which I determine nothing, ſeeing (as Sir *Roger de Coverly*, in the *Spectator*, has it in a like Caſe) *pretty much may be ſaid on Both Sides*. To ſo *Fair* a *Market* has our *Advertiſer* brought his *Matters* of *Fact*, wherein he would be thought to contradict and deſert the *Noble Stand*. Upon which, I doubt not, every one will read what he farther adds, with juſt *Diſdain*, as a Charge of the *harſheſt Sound*, and yet the moſt *fooliſh* in his *whole* Advertiſement.

"*It is* (ſays he) *ſtill more injurious and equally* "*falſe in Mr.* Wilcox *to ſay*, that *what I deſign'd by* "*my ſaid Advertiſement was to let the World know*, "*that the* Foundation *and* Subſtance *of what was* "*ſaid concerning the ſaid* Letter *and* Converſation *in* "*his* Noble Stand, Part 2. *came from me*:" In which he only takes pains to raiſe *Indignation* by

the

the ſame notorious *Trifling* we have juſt now ſeen; or deſtroy his *own Credit.*

My *Complaint* before the Miniſters, as he himſelf puts it, was, *that People underſtood his Advertiſement in the* Flying-Poſt *of* May 16. *to deny that there had been any Letter or Converſation mention'd by Mr.* Ridpath *to me and the other Miniſters:* Now hear his own Words; "*I* (ſays he) *reply'd, that it was not* "*poſſible for any one that read that Advertiſement with* "ATTENTION *ſo to underſtand it; for which* (he goes "on) *I appealed to the Advertiſement itſelf, and* AL-"LOW'D *him to do the like, if he thought that would* "*be of any Service to him: This* (continues he) *is* "*all that I allow'd him to publiſh.*" And This, ſay I, is all that I deſire or need. And ſo this wonderful Debate, after a *Great Noiſe about Nothing,* till it begins again, is brought to an *End.*

DANIEL WILCOX.

SIR,

WHEN you have read the foregoing Account, I ſhall be glad to have your Judgment, whether the Author of the *Noble Stand* has indeed writ with *ſo much Roughneſs of Manners* and *Ill Temper,* as *juſtly to offend all Sides*; what uncommon *Indiſcretion* appears in his going into the *Common Papers*; or how, in doing ſo, he *ſeems to have advertiſed away all his Reputation?* or rather, whether the *Man* who can write *thus,* does not more juſtly come under his *own Cenſure?* In hope of hearing from you, I am

Your Humble Servant,

S. S.

POSTSCRIPT:

IN

Vindication of the *Nonſubſcribing Miniſters* from the *Imputation* of *Singularity*, in being for Declarations of Faith in the *Words* of Scripture *only*, when deſign'd to be a Teſt or Evidence of what They believe.

Shewing by *undeniable Inſtances*, that the ſaid *Nonſubſcribers*, how much ſoever wonder'd at, as adhering to That *Important Principle* of *Religious Liberty*, therein want neither *Proper Precedents* nor *Conſiderable Company*.

POSTSCRIPT:

Vindication of the Vindicating Minister from the Imputation of Singularity, in being for Declarations of Faith in the Words of Scripture only, when desired to be a Test or Evidence of what They believe.

Shewing by evident Reasons, that the said Assertion, how much soever wondered at, as adhering to That Imputation, was neither Proper nor Decent.

SECT. I.

Part of a Conference at London, April 3. 1676. *between Dr.* Edward Stillingfleet *and Mr.* G. Burnet *on* one *Side*; *and* Edward Coleman, *and ſome others of the* Church *of* Rome, *on the* other: *By which it may be ſeen, that the* Papiſts *endeavour to ſerve* their *Cauſe, by inſiſting upon* Expreſs Words *of* Scripture, *and oppoſing* Interpretations *and* Conſequences, *after the ſame manner as the* Nonſubſcribers *do now.*

THE * Conference was at a Lady's Houſe, whither Dr. *Stillingfleet* and Mr. *Burnet* went, as they had been deſired.

About half an Hour after them came in *S. P. T.* Mr. *W.* and three more. There were preſent ſeven or eight Ladies, three other Churchmen, and one or two more. When all were ſet,

* *Vid.* The Conference at large, with Dr. *Stillingfleet's* Diſcourſe annexed to it.

Dr.

Dr. *Stillingfleet* ſaid to *S. P. T.* That we were come to wait upon them for juſtifying our Church; that he was glad to ſee we had Gentlemen to deal with, from whom he expected fair Dealing, as on the other hand, he hoped they ſhould meet with nothing from us, but what became our Profeſſion.

S. P. ſaid, They had *Proteſtants* to their *Wives*, and there were other Reaſons too, to make them wiſh they might turn *Proteſtants*; therefore he deſired to be ſatisfied in *one Thing*, and ſo took out the *Articles* of the *Church*, and read theſe Words of the *Sixth Article*, viz. *of the Holy Scriptures*; ["So "that whatſoever is not read therein, nor may be "proved thereby, is not to be required of any "Man that it ſhould be believed as an Article of "Faith, or be thought requiſite or neceſſary to "Salvation."] Then he turned to the *Twenty-Eighth Article*, viz. *of the Lord's Supper*, and read theſe Words; ["And the Mean whereby the Bo-"dy of Chriſt is received and eaten in the Supper, "is Faith:"] And added, he deſired to know whether that was *read* in *Scripture* or not, and in *what Place* it was to be found.

Dr. *S.* ſaid, He muſt firſt *explain* the *Article of the Scripture*, for this *Method* of Proceeding was already ſufficiently *known* and *expoſed*; he clearly ſaw the *Snare* they *thought* to bring him in, and the Advantage they would draw from it. But it was the *Cauſe* of the *Church* he was to defend, which he hoped he was ready to ſeal with his Blood, and was not to be given up for a Trick. The *Meaning* of the *Sixth Article* was, That Nothing was to be received or impoſed as an *Article of Faith*, but what was either *expreſly* contained in *Scripture*, or to be deduced and proved from it by a clear *Conſequence*; ſo that if in any Article of our Church which they rejected, he ſhould either ſhew it in the *expreſs Words* of *Scripture*, or prove it by a

clear

clear *Conſequence*; ſo that if in any Article of our Church which they rejected, he ſhould either ſhew it in the *expreſs Words* of *Scripture*, or prove it by a clear *Conſequence*, he performed all required in this *Article*. If they would receive this, and fix upon it, as the *Meaning* of the *Article*, which certainly it was; then he would go on to the Proof of that *other* Article he had called in queſtion.

Mr. *W.* ſaid, They muſt *ſee* the Article in *expreſs Scripture*, or at leaſt in ſome Places of Scripture, which had been *ſo* interpreted by the *Church*, the *Councils*, or the *Fathers*, or any *one* Council or Father.

Dr. *S.* ſaid, It had been the *Art* of all the *Hereticks* from the *Marcionites* Days, to call for *expreſs* Words of Scripture. It was well known the *Arians* ſet up their *Reſt* on this, that *Their* Doctrine was not condemn'd by *expreſs* Words of Scripture; but that this was ſtill rejected by the *Catholick Church*, and that *Theodoret* had written a Book on purpoſe to prove the Unreaſonableneſs of this Challenge: therefore he deſired they would not inſiſt on that which Every Body muſt ſee was *not fair Dealing*, and that they would take the *Sixth Article* entirely, and ſo go to ſee if the *other Article* could not be proved from Scripture, tho it were not contained in *expreſs Words*.

Mr. *B.* added, That *all* the *Fathers*, writing againſt the *Arians*, brought their Proofs of the *Conſubſtantiality* of the *Son* from the *Scriptures*, though it was not contained in the *expreſs Words* of any Place. And the *Arian* Council, that rejected the Words *Equiſubſtantial* and *Conſubſtantial*, gives that for the Reaſon, that they were *not* in *Scripture*. And that in the *Council* of *Epheſus*, St. *Cyril* brought in many Propoſitions againſt the *Neſtorians*, with a vaſt Collection of Places of Scripture to prove them by; and though the Quotations from Scripture contained not thoſe Propoſitions in *expreſs* Words,

yet the *Council* was ſatisfied from them, and condemned the *Neſtorians*. Therefore it was moſt *unreaſonable*, and againſt the Practice of the *Catholick Church*, to require *expreſs Words* of *Scripture*, and that the *Article* was manifeſtly *disjunctive* *, where we were to chuſe whether of the two we would chuſe, *either* the *one* or the *other*.

S. P. T. ſaid, [OR] was not in the *Article*.

Mr. *B.* ſaid, [NOR] was a *Negative* in a *Diſjunctive* Propoſition, as [OR] was in an *Affirmative*, and both came to the *ſame Meaning*.

Mr. *W.* ſaid, That St. *Auſtin* charged the *Heretick* to *read* what he ſaid in the *Scripture*.

Mr. *B.* ſaid, St. *Auſtin* could not make that a conſtant Rule, otherwiſe he muſt reject the *Conſubſtantiality* which he did ſo zealouſly aſſert; though he might in diſputing urge a *Heretick* with it on ſome ther account †.

Dr. *S.* ſaid, The *Scripture* was to deliver to us the Revelation of God, in Matters Neceſſary to Salvation; but it was an unreaſonable Thing to

* So that whatſoever is not read therein, [NOR] may be proved thereby, *viz.* the Holy Scriptures, is not to be required of any Man, that it ſhould be believed as an Article of Faith, *&c.*

† The *Fathers*, in anſwering the *Cavils* of *Hereticks* againſt Human Words in *Articles* of *Faith*, were wont to ſhew them how many Things they themſelves believed that were no where *expreſly* ſet down in *Scripture*. This was the Ground of St. *Auſtin*'s bidding the Heretick *read what he ſaid*. To convince the *Arians* how unjuſt it was to ask Words for Every Thing they believed, he urges them with *This*, that they could not read all that they believed themſelves. They who would from hence conclude, that St. *Auſtin* thought Every *Article* of *Faith* muſt be read in *ſo many Words* in *Scripture*, would ſhew ſuch a Piece of *Ingenuity* as the *Jeſuits* uſed in the Conteſt about St. *Auſtin*'s Doctrine concerning the *Efficacy* of *Grace*; when they cited, as *formal* Paſſages out of St. *Auſtin*, ſome of the *Objections* of the *Semi-Pelagians*, which he ſets down, and afterwards anſwers: leaving out his *Anſwers*, and bringing the *Objections* as *his Words*, to ſhew he was of their Side.

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demand Proofs for a *Negative* in it: For if the *Church* of *Rome* has ſet up many Doctrines, as *Articles* of *Faith*, without Proof from the *Scriptures*, we had Cauſe enough to reject theſe, if there was no clear Proofs of them from *Scripture*; but to require *expreſs Words* of *Scripture* for a *Negative*, was as unjuſt as if *Mahomet* had ſaid, the *Chriſtians* had no reaſon to reject him, becauſe there was *no* Place in *Scripture* that call'd him an *Impoſtor*. Since then the *Roman Church* had ſet up the *Doctrine* of *Tranſubſtantiation*, and the *Sacrifice* of the *Maſs*, without either *expreſs Scripture* or *good Proof* from it, our Church had good Cauſe to reject it.

Mr. *W.* ſaid, The *Article* they deſired to be ſatisfied in (*viz.* the 28th) was, if he underſtood any thing, a *Poſitive* Article, and not a *Negative*.

Mr. *B.* ſaid, The *Poſitive* Article was, that *Chriſt was received in the Holy Sacrament*; but becauſe they had (as our Church judged) brought in the *Doctrine* of the *corporal Preſence* without all Reaſon, the *Church* made *that Explanation* to caſt out the *other*: ſo that upon the Matter 'twas a *Negative*. He added, That it was alſo unreaſonable to ask any *one Place* to prove a Doctrine by; for the Fathers in their Proceedings with the *Arians*, brought a great *Collection* of *Places*, which gave Light to one another, and all concurred to prove the *Article* of *Faith* that was in the Controverſy: So if we brought ſuch a Conſent of *many Places* of Scripture as proved our Doctrine, all being joined together, we perform all that the Fathers thought themſelves bound to do in the like Caſe.

Dr. *S.* then at a great length told them, The *Church* of *Rome* and the *Church* of *England* differ'd in many great and weighty Points; that we were come thither to ſee, as theſe *Gentlemen* profeſſed they deſired, if we could offer good Reaſon for them to turn *Proteſtants*, and as the *Ladies* profeſſed

a Deſire to be further eſtabliſhed in the *Doctrine* of the *Church* of *England*; in order to which, none could think it a proper Method to pick out ſome Words in the obſcure Corner of an *Article*, and call for *expreſs Scripture* for them.

S. P. ſaid, He was only to ſpeak to the *Articles* of the *Church* of *England*, and deſired *expreſs Words* for *That Article.*

Mr. *W.* ſaid, They had not asked *where* that *Article* was read; that they *doubted* of it, for they *knew* it was in *no Place* of *Scripture:* in which they were the more confirm'd, becauſe none was ſo much as alledged.

Dr. *S.* ſaid, Upon the Terms in the 6th *Article* he was ready to undertake the 28th *Article*, to prove it clearly by Scripture.

Mr. *W.* ſaid, But there muſt be *no Interpretations* admitted of.

Mr. *B.* ſaid, It was certain the *Scriptures* were not given us, as *Parrots* are taught to ſpeak *Words*; we were endued with a Faculty of *Underſtanding*, and we muſt *underſtand ſomewhat* by every Place of *Scripture.* Now *the True Meaning* of the *Words* being *That* which *God* would *teach us* in the *Scriptures*, which way ſoever *That* were *expreſſed*, is the *Doctrine revealed.*

Mr. *C.* ſaid, *Name* any thing in the *Roman Church* that is *expreſly contrary* to *Scriptures*, but bring not your *Expoſitions* of *Scripture* to prove it by, for *we* will not *admit* of theſe.

Mr. *W.* ſaid, He would admit of *no Conſequences*, how *clear* ſoever they ſeemed, unleſs he brought him the *expreſs Words* of *Scripture*, and asked if *his Conſequences* were *Infallible.*

Dr. *S.* ſaid, If the *Conſequence* were *certain*, it was *ſufficient*; and he deſired all would take notice, that they would not yield to *clear Conſequences* drawn from *Scripture*, which he thought (and he believed

believed all *Impartial* People would be of his mind) was as great an Advantage to any Cauſe as could be deſired.

SECT. II.

Inſtances *of the* Way *of the* Arians *and other* Hereticks, *to ſhelter themſelves under the* Words *of* Scripture, *and decry* Human Forms *in* Confeſſions *of* Faith, *when they would avoid being detected: In whoſe Conduct the modern* Non-Subſcribers *have undoubted* Precedents.

TO call for *expreſs* Words of *Scripture*, and clamour againſt *Interpretations* and Conſequences, has been the way of the moſt *noted Hereticks* that have troubled the *Church*.

Againſt this *Tertullian* * lays down this Maxim, viz. *That the Words of Scripture are to be underſtood, not by their* Sound, *but by their* Senſe; *and are not to be heard with our* Ears, *but with our* Minds.

The *Arians*, when unwilling to be known, were for ſheltring themſelves under *Scripture-Expreſſions*, to which they had fitted *Gloſſes* of their own. To render their *Artifice* ineffectual, the *Council* of *Nice* put the Word *Conſubſtantial* into the Creed; upon which the *Arians* in all their *Councils*, and in all *Diſputes*, ſet up this *Plea*, viz. *That they would ſubmit to every Thing that was in Scripture*, (*i. e.* in expreſs Words) *but not to any Additions to Scripture*;

* Lib. adv. Gnoſt. c. 7.

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as Interpretations which they did not like muſt preſently be called.

Athanaſius * gives us many of their Creeds. In that propoſed at *Arimini*, theſe Words were added, as a Reaſon of their Conduct; *For the Word* Subſtance, *becauſe it was ſimply ſet down by the* Fathers, *and is not underſtood by the People, but breeds Scandal, ſince the Scriptures have it not, therefore we have thought fit it be left* † *out, and that there be no more mention made of* Subſtance *concerning God, ſince the Scriptures*

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* De Synod Arim. & Seleuc.

† Not altogether unlike what we find ſomewhat later, *viz.* "The Words ὁμοούσιος and ὁμοιούσιος are both *unſcrip-* " *tural*; and where had been the harm if Both had been " let alone? or not ſuch Weight laid upon them?" *Reply of the* Nonſubſcribers, *Part* 2. *p.* 46.

To this let Dr. *Owen* anſwer, giving an Account of the *Way* and *Method* wherein the *Enemies* of the GODHEAD of CHRIST have proceeded for diffuſing their *Poiſon*. *Vind. Evang. Preface, p.* 60, &c.

1. " At the firſt Entrance upon their Undertaking, ſome " of them made no ſmall *Advantage* in dealing with *weak* " and *unwary Men*, by *crying out*, that the Terms of *Trinity*, " *Perſon*, *Eſſence*, *Hypoſtatical Union*, and the like, were not " found in the Scripture, and therefore were to be aban- " doned.

" With the *Colour* of this Plea, they once prevailed ſo " far on the *Churches* in *Tranſilvania*, as that they *reſolved* " and *determined* to abſtain from the *Uſe* of *thoſe Words*: " But they quickly *perceived*, that tho the *Words* were not " of *abſolute Neceſſity*, to expreſs the *Things* themſelves to " the Minds of *Believers*, yet they were *ſo*, to *defend the* " *Truth* from the Oppoſition and Craft of *Seducers*; and at " length recovered themſelves by the Advice of *Beza*.

" And this hath made me a little *marvel* at the precipi- " tate *undigeſted Conceptions* of ſome, who in the midſt of " the Flames of *Socinianiſm* (and *Arianiſm*) kindling upon " us on every Side, would (contrary to the Wiſdom and " Practice of all Antiquity, no *one Aſſembly* in the *World* " excepted) tye us up to a *Form* of *Confeſſion*, compoſed of " the *bare Words* of the Scripture, &c.

" If

Scriptures no where ſpeak of the Subſtance *of the Father and the Son.* He alſo tells, that at *Sirmium*, they made to their Creed a like Addition, rejecting the Words SUBSTANCE, or CONSUBSTANTIAL, *becauſe*

" If we profeſs to believe, that *Chriſt is God bleſſed for* " *ever*, and the *Socinians* tell us, true; but *he is a God by Of-* " *fice, not by Nature:* is it not *lawful* for us to ſay, Nay! " but he *is God of the ſame Nature, Subſtance, and Eſſence with* " *his Father?* If we ſhall ſay that *Chriſt is God*, one *with* " *the Father*, and the *Sabellians* ſhall tell us, true; they are " *every way one*, and in *all Reſpects:* is it not lawful for us " to *tell them*, that tho he be one in *Nature and Eſſence* with " his *Father*, yet he is *diſtinct* from him in *Perſon*?——The " truth is, we have ſufficient Ground for theſe *Expreſſions* " in the Scripture, as to the *Words*, and not only the *Things* " ſignified by them.

2. " Their whole Buſineſs, in all their *Books* and *Diſputa-* " *tions*, is to take upon them the Part of *Anſwerers*, ſo *ca-* " *villing* and *making Exceptions*, not caring at all what be- " comes of *any* thing in *Religion*, ſo they may with any " *Colour* avoid the Arguments wherewith they are preſs'd. " ——And whilſt they eſcape their *Adverſaries*, they are " *deſperately bold* in their Interpretations of Scripture; tho " for the moſt part it ſuffices, that what is *urg'd* againſt " them, is not the *Senſe* of the Place.——Their Anſwers " are: This MAY otherwiſe be *expounded*; it MAY other- " wiſe be *underſtood*; the *Word* MAY have another *Significa-* " *tion* in another Place.

3. " Their greateſt *Triumphs* which they *ſet up* in their " own *Conceits*, are, when by any ways they *poſſeſs* them- " ſelves of any uſual *Maxim* that paſſes *current* amongſt *Men*, " being applied to *finite*, *limited*, *created Things*, or any *ac-* " *knowledged Notion* in *Philoſophy*, and apply it to the *infinite* " *uncreated Eſſence* of GOD: Than which Courſe of *Pro-* " *ceeding*, nothing indeed can be more abſurd, fooliſh, and " contrary to ſound Reaſon. That *God* and *Man*, the *Crea-* " *tor* and *Creature*, that which is *abſolutely infinite* and *inde-* " *pendent*, and that which is *finite*, *limited*, and *dependent*, " ſhould be meaſured by the *ſame Rules*, *Notions* and *Con-* " *ceptions*,——is moſt *fond* and *ſenſeleſs*. And this one Ob- " ſervation is ſufficient to arm us againſt all their *profound* " Diſputes about *Eſſence*, *Perſonality*, and the like."

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becauſe nothing is written of them in the Scriptures, and they tranſcend the Knowledge and Underſtanding of Men. But *Athanaſius* ſhews that they were far from fol-

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Under this Head the Remark of Dr. *Arrowſmith* (on *John* 1.) deſerves a Place. " The *Arians* of old got a great deal of " Advantage, eſpecially over *Women*, by putting Queſtions " for Grounds of *Reaſon* to them. They were wont to " come to *Women*, and ask, *Haſt thou borne a Child?* Yes. " *And art thou not older than the Child thou haſt borne?* Why, " yes, ſay the *Women:* and yet, ſay the *Arians*, our *Adver-* " *ſaries* tell us that *God* hath a *Son*, and that the *Son* is *co-* " *eternal* with the *Father*. *Athanaſius* goeth to work to " confute them thus: *God* hath his *Son* from *Eternity*, but " not as a *natural Parent*, for *who can declare his Generation?* " If ye will ask Queſtions; ask the *Sun* if ever it was " without its *Beams*? and ask the *Fountain*, if ever it was " without its *Streams*? As the *Sun* was never without its " *Beams*, nor the *Fountain* without its *Streams*; ſo God was " never without his Son: *In the* BEGINNING *was the* WORD, " *and the* WORD *was* WITH GOD, *and the* WORD WAS GOD, " Both *Co-exiſtent* and *Eternal*." To go on with Dr. *Owen*.

4. " Generally (as was ſaid) in the Purſuit of their *De-* " *ſign*, and carrying it on, they begin in exclaiming a- " gainſt the *uſual Words*, wherein the *Doctrines* they oppoſe " are taught and delivered. They are not *Scripture-Expreſ-* " *ſions*, &c. For the *Things* themſelves, they do not *oppoſe* " them; but they think them not *ſo neceſſary* as *ſome ſuppoſe:* " having got *ſome Ground* by *this* on the *Minds* of Men, great " *Streſs* is immediately laid on *this*, that a *Man may be ſaved*, " tho he believe not the *Doctrine* of the *Trinity*, the *Satiſ-* " *faction* of *Chriſt*, &c. ſo that *he live holily*, and *yield Obe-* " *dience* to the Precepts of *Chriſt:* So that it is mere *Mad-* " *neſs* and *Folly* to break *Love* and *Communion* about ſuch " *Differences*.

" By this *Engine* (ſaith the Doctor) I knew not long *ſince* " a choice *Society* of Chriſtians, thro the *cunning* Sleights of " *one lying in wait* to deceive; diſturbed, divided, broken, " and in no *ſmall* Part of it *infected*. If they once get this " *Advantage*, and have thereby *weakned* the *Love* and *Valua-* " *tion* of the *Truth* with any; they generally (thro the " *righteous Judgment of God*, giving up Men of *light* and *vain* " Spirits to the Imaginations of their own *Hearts*,) *over-* " *throw* their *Faith*, and lead them *captive* at their plea- " ſure."

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lowing that Rule *themſelves*, which they *impoſed* upon *others*; and then anſwers, *It was no matter, tho one uſed Forms of Speech that were not in Scripture, if he had ſtill a ſound or pious Underſtanding; as on the contrary, an Heretical Perſon, tho he uſes Forms out of Scripture, he will not be the leſs ſuſpected, if his Underſtanding be corrupted.*

In the Conference St. *Auſtin* * had with *Maximinus* the *Arian* Biſhop; we find at the very beginning the *Arian* tells him, *That he muſt hearken to what he brought out of the* SCRIPTURES, *which were common to them all; but for* WORDS *that were not in Scripture, they were in no Caſe received by them.* And afterwards he ſays, † *We receive with a full Veneration*

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* Lib. 1. con. Max. Ar. Epiſt. † Lib. 3. c. 3.

What pity is it a late Sermon, preach'd *October* 20. 1719, by Mr. *B. Groſvenor*, had not been extant in the Time of the aboveſaid Conference! The next Time the *Arian Biſhop* had gone to the Pulpit after the ſaid Conference, to preach to a Society of young Men, *Catechumens* to *Auſtin*, how prettily might he have reflected upon their *Catechiſt*, as ſtanding up for the *received* Doctrine of the *Trinity*, and the *Godhead* of *Chriſt*? How faſt would the *Ears* of the Audience have been nail'd to the *Lips* of the Preacher, upon his adopting the following Words, (*p.* 13, 14. of the ſaid Sermon:) "*You profeſs to enquire after Truth.——The Miniſterial Inſtruction is the appointed Means to come at the ſaving Knowledge of the Word of God. That Word of God* (underſtand by it what you will, profeſſing ſincerely to enquire after Truth, whether you HIT it or not,) "*is the* Faith "once delivered to the Saints, *which you are* earneſtly to "contend for. *That Word of God* [abſtracted from the Senſe, or wavering and unſtable with reference to it, as becomes fallible Creatures] "*is what you are to* hold faſt the Profeſſion of, without wavering. *That Word of God* [*i.e.* the bare Letter, without any certain Senſe] "*is the* Thing "committed to our Truſt; *the betraying the Authority of which* [*i. e.* declaring our Faith in other Words than thoſe of Revelation, and asking any body elſe to do ſo, as *Auſtin* did me, to fiſh out a Man's private Sentiments,] "*would make*

tion every Thing that is brought out of the Holy Scriptures; for the Scriptures are not in our Dominion, that they may be mended by us. And a little after adds,

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"*us worſe* Traditores, *than thoſe who give up their Bibles. You* "*have a noble Example, Acts* xxiv. 14, 15. This I confeſs unto "thee, that after the way which they call *Hereſy*, ſo wor- "ſhip I the God of my Fathers. Believing all Things writ- "ten in the Law and the Prophets, &c. This I confeſs "unto thee, oh [ô] Felix, *I care not who knows it, nor do I* "*care what follows it, that I believe* all Things written in "the Law and the Prophets, &c. *and this Way they call* "Hereſy; *becauſe the Apoſtle did not alſo believe the Gloſſes of* "*the* Rabbies, *and the Expoſition of the* Phariſees, *by which* "*they pretended to fix the Senſe of the Law and the Prophets for* "*him; which, if he had believed, he had never been a* Chri- "ſtian."

But after this *affected Flouriſh*, any of *Auſtin's Catechumens* might have ask'd the *Arian* Biſhop *Maximinus*, Whether, when the Apoſtle profeſs'd his *believing all Things written in the Law and the Prophets*, he meant only *bare Words*, or the *true Senſe* of thoſe Words, in oppoſition to the *Corrupt Gloſſes* and *Expoſitions* of the *Rabbies* and *Phariſees*?

If in ſaying he *believed* [ALL THINGS,] he meant only [ALL WORDS] *written in the Law and the Prophets*; did not the *Rabbies* and *Phariſees*, and the *Jews* in general, profeſs to believe *all theſe* as well as He? And if this was all that was to be deſired of them, or that could be yielded to, without *betraying* the *Authority* of the *Word* of *God*; in uſing the ſame Sounds of the *Law* and the *Prophets* to evidence their *Faith*, without giving their reſpective Senſes: what Proof did the Apoſtle THEREIN give of his being a *ſound Believer*, or a *Chriſtian*, more than *They*? And what was wanting to their Proof in the *ſame way*, to ſhew that *They* were not to be reckon'd *unbelieving* or unſound *Jews* any more than *He*?

If in confeſſing to believe *all Things* written in the *Law* and the *Prophets*, the *Apoſtle* meant the True *Senſe* of Scripture, in oppoſition to the corrupt *Gloſſes* and *Expoſitions* of the *Rabbies* and *Phariſees*; how could it be known wherein that Senſe of *his* differ'd from *theirs* in any *Article* of *Faith*, to be learnt from the *Law* and the *Prophets only*, whilſt he only repeated the *mere Words*, in common with the corrupt *Rabbies* and *Phariſees*, as the *only Evidence* he would give of his *Faith*?

Truth

Truth is not gathered out of Arguments, but is proved by ſure Teſtimonies; i. e. *Expreſs Declarations.* Therefore he ſeeks a Teſtimony of the HOLY GHOST's being GOD: But to that St. *Auſtin* makes Anſwer, *That from the Things that we read, we muſt underſtand the Things that we read not.*

In another Conference he had with *Count Paſcentius* an *Arian*, he tells * us that the *Arian* did moſt earneſtly preſs, *that the Word Conſubſtantial might be ſhewed in Scripture*, repeating this *frequently*, and canvaſſing it about *invidiouſly*. To whom St. *Auſtin* anſwers, *Nothing could be more contentious, than to ſtrive about a Word, when the Thing was certain*; and asks him, *where the word Unbegotten* (which the *Arians* uſed) *was in Scripture:* And ſince it was no where in *Scripture*, he from thence concludes, *There might be a very good Account given why a Word that was not in Scripture might be well uſed.*

In another † Epiſtle, we have an Account of another Conference between that ſame *Perſon* and St. *Auſtin.* The *Arian* deſired the *Conſubſtantiality* might be *accurſed, becauſe it was no where to be found written in the Scriptures*; and adds, *that it was a grievous trampling on the* AUTHORITY *of the Scripture, to ſet down that which the Scripture had not ſaid; for if any thing be ſet down without Authority from the Divine Volumes, it is proved to be void:* Againſt which St. *Auſtin* argues at great length to prove, *that it neceſſarily follows from many Places of Scripture.*

In the Conference || between *Photinus*, *Sabellius*, *Arius* and *Athanaſius*, we have a full Account of the *Pleas* of theſe ſeveral Parties. *Arius* challenges the Council of *Nice* for having *corrupted the Faith*

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* Epiſt. 74. † Epiſt. 78.

|| Firſt publiſhed by *Caſſender* as a Work of *Vigilius*, but believed to be the Work of *Gelaſius* an *African.* *Oper. Caſſ.*

with the Addition of New Words, and complains of the *Conſubſtantial*, and ſays, *the Apoſtles, their Diſciples, and all their Succeſſors downward, that had lived in the Confeſſion of Chriſt to that time, were ignorant of That Word:* And on this he inſiſts with great Vehemency, urging it over and over again, preſſing Athanaſius *either to read it properly ſet down in Scripture, or to caſt it out of his Confeſſion.* Againſt which *Athanaſius* replies, and ſhews him how many things they acknowledged againſt the *other Hereticks*, which were *not written: Shew me theſe things*, (ſaith he) *not from Conjectures or Probabilities, or things that border upon Reaſon; not from things that call us to underſtand them ſo, nor from a pious Faith, perſuading ſuch a Profeſſion:* but *ſhew it written in pure, plain and proper Words, that the Father is Unbegotten or Impaſſible.* And then he tells *Arius*, that when he went about to prove this, he ſhould not ſay, *The Reaſon of Faith requir'd it, Piety teaches it, the Conſequence from Scripture forces me to this Profeſſion. I will not allow you* (ſays he) *to obtrude theſe things upon me; becauſe you reject me, when I bring you ſuch like things for the Profeſſion of the Conſubſtantial.* And in the End ſays, *Either allow me to prove the Conſubſtantial by Conſequences, or if you will not, you muſt deny the Things which you yourſelf grant.*

The *Macedonians*, who deny'd the GODHEAD of the HOLY GHOST, made *this* alſo their Plea, *That it was in no Place of Scripture. Gregory Nazianzen* *, proving the HOLY GHOST to be GOD, meets with that Objection, and anſwers, that *ſome things ſeemed to be ſaid in Scripture, that truly are not; as when God is ſaid to ſleep: ſome things truly* ARE, *but are not* SAID, *as the Father's being unbegotten*; which *they* themſelves believed, tho not mention'd in *Scripture.* He

* Orat. 37.

therefore

therefore upbraids thoſe who had more regard to *Letters* and *Syllables*, than to *Things*, and ſhews how valid a Good Conſequence is; and *that he might without Fear believe ſuch Things as he either found in the Scriptures, or gather'd from them.*

There is alſo a Dialogue between an *Orthodox* and a *Macedonian*, in the Works of *Athanaſius*, but believed to be written by *Maximus*: After he had proved by a great many Arguments, that the *Attributes* of the *Divine Nature*, ſuch as *Omniſcience* and *Omnipreſence*, were aſcribed to the HOLY GHOST; the *Macedonian*, in the End, flies to this known Refuge, *That it was no where written that he was God*, and ſo challenges him for ſaying *that which was not in Scripture.* But the *Orthodox* anſwers, *That in the Scriptures the Divine Nature was aſcribed to the Holy Ghoſt; and ſince the Name follows the Nature, he concludes he muſt be* GOD, *whether the other would or not.* And as the *Macedonians* allow'd the Son *Conſubſtantial*, the *Orthodox* asks, *Where it was written?* The *Macedonian* anſwers, *That the Fathers had declared the Son Conſubſtantial as to his Eſſence.* But the *Orthodox* replies, (which we deſire may be well conſidered) *Were they moved to that from the* SENSE *of* THE SCRIPTURE; *or was it of their* OWN AUTHORITY *or* ARROGANCE *that they ſaid any thing that was not written?* The *other* confeſſes it was from the *Senſe* of the *Scripture* that they were moved to it: From this the *Orthodox* infers, *That the Senſe of the Scripture teaches us, that an uncreated Spirit that is of God, and quickens and ſanctifies, is a* DIVINE SPIRIT; *and from thence he concludes, He is* GOD.

Neſtorius, who denied the *Bleſſed Virgin* to have been the *Mother* of *God*, in his * *Letters* to *Cyril* of

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* Act. Syn. Eph.

Alexandria,

Alexandria, to Pope *Celeſtin*, and in thoſe Writings of his that were read in the *Council* of *Epheſus* *, gives That always for his Reaſon, *viz. Becauſe the Scriptures did no where mention it*, but call her always the *Mother of Chriſt*; and yet that *General Council* condemned him for all that: And his Friend, *John*, *Patriarch* of *Antioch*, earneſtly preſſed him by his Letters not to reject, but to uſe that Word, *ſince the Senſe of it was good, and it agreed with the Scriptures*; and it was generally uſed by many of the Fathers, and had never been rejected by any one.

Eutyches and his *Followers*, who deny'd the *Two Natures* of *Chriſt*, were in the ſame Strain, as their laſt † *Refuge*; asking, *In what Scripture were the Two Natures of Chriſt to be found?* i. e. in ſo many *Words*; and nothing but *expreſs Words* would *ſatisfy*. When *Eutyches*, after being often cited, made his Appearance before the *Council* at *Conſtantinople*, he ended his Defence with this, *That he had not found That* (viz. of the Two Natures) *plainly in the Scripture*: But for all that, he was condemned by that *Council*, which was afterwards ratified by the Univerſal *Council* of *Chalcedon*. Yet after this repeated Condemnation, the *Eutychians* laid not down this Plea, but continued ſtill to appeal to the *Expreſs Words* of Scripture. There are *Two Diſcourſes* publiſhed in *Athanaſius*'s ‖ Works, to ſhew the *Unreaſonableneſs* of that *Pretence*.

In the *Firſt Diſcourſe*, the Author complains of *thoſe who would not ſuffer Men to be any longer Reaſonable; that would receive the Words of the Sacred Writings without Conſideration, or good Direction, not mind-*

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* Act. 1.

† Act. 6. Syn. Conſtantin. in Act. 2. Chalcedon.

‖ *Tom.* 2. *Op. Athan.* Among the Sermons againſt Hereticks; moſt of which *Photius* aſcribes to *Theodoret*, in his Account of *Theodoret*'s Works. *Bibl. Cod.* 46.

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ing the pious Scope for which they were written: For if (*as*, says he, *they would have us*) *we do not consider what they would mark out to us, but* SIMPLY *receive their Words, then all that the Prophets and Apostles have written, will prove of no Use to those that hear them; for then they will hear with their Ears, but not understand with their Hearts, nor consider the Consequence of the Things that are said, according to the Curse in* Isaias.

Again: *Shall I hear a Saying, and shall I not inquire into its proper Meaning; where then is the proper Consequence of what is said, or the Profit of the Hearer? Would they have Men changed into the Nature of Brutes? If they must only receive the Sound of Words with their Ears, without any Advantage to the Soul in the understanding of them. Contrariwise St.* Paul *tells us, they* who are perfect have their Senses exercised to discern Good and Evil; *but how can any discern aright, if he do not apprehend the Meaning of what is said?*——And concludes thus, *The Sum of all is; He that receives any Words, and does not consider the Meaning of them, how can he understand those that seem to be contradictory to each other? Where shall he find an Answer? or how will he satisfy those that ask him? or defend what is written?*

In the *Second Discourse*, the Author goes on to expose the Plea of adhering to the *mere Words* of Scripture without the Meaning, and accordingly says, *Tho the Devil has invented many grievous Doctrines, yet he doubts if any former Age brought forth any thing like That which was then broach'd. Former Heresies had their own proper Errors; but* THIS * *that was now invented* (*viz.* receiving simply what is said),

* And yet This is now revived, and made the Badge and Mark of a *Christian* and a *Protestant*; a sufficient Proof of Soundness in the Faith, and all that is necessary to Admission

ſaid) RENEWED ALL OTHERS, *and* EXCEEDED ALL OTHERS. (And what is the Difference between receiving ſimply what is ſaid, and ſtating the Doctrines only to be known by Revelation in the Words of Revelation only, when deſign'd to be a Witneſs or Evidence of Faith?) *But* (continues he)

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miſſion to the Sacraments, and the Work of the Miniſtry; yea, the only Center of Unity, and the only way of agreeing in Declarations of Faith, that ſhall render the Chriſtian Churches Safe and Happy.

Dr. *Clark* leads the Way in that memorable Poſition, (*Reply to Mr.* Nelſon, *p.* 303.) viz. *Nothing is* NECESSARY *but* "*what* Chriſt *and his* Apoſtles *have taught* IN THEIR OWN "WORDS." By which, when he has explain'd away the *Senſe* of *Scripture*, he provides a Retreat to the *Words* for Shelter.

The *Nonſubſcribers* in their Sermons and Writings, and *Shoals* of Nameleſs Pamphlets on the Side of *Clarkiſm*, follow their Leader, and invite the World to take notice how ready they are at the *Shibboleth* of *his Party*, as of a plauſible Sound, to hide their *Guile*, and *deceive* the *Simple*.

"We think (ſay the *Nonſubſcribers*, *Reply*, Part 2. *p.* 46.) "that to preſerve the *Scripture-Doctrine*, 'tis beſt to keep the "*Scripture-Words* in all *Articles* and *Subſcriptions*."

The Author of the Pamphlet, call'd, "*The Apoſtles Creed* "*better than the Aſſembly's Catechiſm*," purpoſely writ againſt the *Received Doctrine* of the TRINITY, and the GODHEAD of *Chriſt*; thinks it for his Purpoſe to *gild* his *Poiſon*, for the better Conveyance, by taking up the ſame Strain, *p.* 27, 28. "*So then* (ſays he to one of the Subſcribing Miniſters) *the* "*Words of the* Aſſembly's Catechiſm *are, in your Judgment,* "*as expreſſive of* this YOUR Fundamental Article, as the "Words of Scripture. *It may be of* your Fundamentals, "*but not of* my Fundamentals; *for I ſhall always prefer the* "*Words choſen by the Holy Ghoſt to expreſs* Fundamentals, *be-*"*fore Words choſen by any* Aſſembly of uninſpired Men. I "ſtick to Chriſt and his Apoſtles.——I think his Doctrine "cannot be better expreſs'd than in his and his Apoſtles "Words." And what is all this affected invidious way of talking for? Hear him opening himſelf, *p.* 7, 8. "*The* "*Faith of the one God* NOT DELIVERED *in the* SCRIPTURES, "*but* FRAMED *and delivered by certain* COUNCILS *and* FA-

"THERS,

he) *the Cauſe of all our Adverſaries Errors, is, that with their Ears they hear Words, but have no Underſtanding of them in their Hearts; for all of them* (and he names divers) *ſhun a Tryal, that they may not be convinced.* He ſhews what apparent Contradictions there are, if we do not conſider the true Senſe of Places

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" THERE, *is, That* The Bleſſed Three, *mentioned in the New* " *Teſtament*, viz. Father, Son, *and* Holy Ghoſt, *are* one God, " *of one Subſtance, of one Eſſence: That each of the Three have* " *a diſtinct* Hypoſtaſis *or Subſiſtence, but one* Godhead; *the* " Glory equal, *the* Majeſty co-eternal: *That each of the* " *three diſtinct Hypoſtaſes is uncreated, incomprehenſible, eternal,* " *almighty God and Lord. See* (ſays he) the Creeds *called* " Nicene *and* Athanaſian, ſo much in vogue for many blind " Ages, and now earneſtly contended for, as the *Standards* " *of Orthodoxy, and as the Faith once delivered to the Saints.*"

Who after This can doubt what *they* would be at, *who*, under an affected plauſible crying up the *Authority, Sufficiency*, and *Perfection* of *Scripture*, labour to run down *Confeſſions* of *Faith* in any *other* Terms employed to detect their Corruption and Error?

He ſays, *p.* 28. " The Words of the Holy Ghoſt will " certainly preſerve the true Faith to the World's End:" We doubt not but they will do ſo, both in the *Bible*, and in the *Hearts* of all the Children of God, who have an *Unction from the Holy One*, to their knowing *all Things* neceſſary to their abiding in the *Truth*, and in Him that is *true*. But will the Words of the *Holy Ghoſt* barely by being pronounced, either as empty Sounds, or wreſted from the Meaning of the *Holy Ghoſt*, preſerve the true Faith in all that uſe them?

The Words of the Holy Ghoſt in the *Law* and the *Prophets* preſerv'd the true Faith to the coming of Chriſt, but in *whom*? In all the *Jews*? who profeſs'd the higheſt Value and Veneration for them; and in which they thought they had eternal Life? Far from. For tho they are ſaid to *truſt in* Moſes, our Lord proves them *Unbelievers*, or deſtitute of True Faith, from their Oppoſition to him; *For*, ſays he, John. v. 46. *had ye believed* Moſes [*i. e.* aright,] *ye would have believed me; for he wrote of me.* Ver. 47. *But if ye believe not his Writings*, [*i. e.* as to the Doctrine, or true Senſe and

Places of Scripture that ſeem contradictory, which muſt be reconciled by finding their true Meaning; and concludes, *So we ſhall either perſuade or overcome our Adverſary; ſo we ſhall ſhew that the Holy Scripture is conſonant to itſelf; ſo we ſhall treaſure up ſuch a full Aſſurance as we ought to have in our Souls; we ſhall neither believe without the Word, nor ſpeak without Faith.*

From what has been thus offer'd, 'tis apparent, That there's no Ground for the *Imputation* of SINGULARITY to the *Nonſubſcribers*, in being for the

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Meaning concerning the Meſſiah, deſign'd by thoſe Writings] *how ſhall ye believe my Words?*

Again, ſince the coming of Chriſt, and compleating the Canon of *Scripture*, the *Words of the Holy Ghoſt* in the *Old* and *New Teſtament will certainly preſerve the true Faith to the World's End:* But notwithſtanding this, Chriſtians under the Goſpel are told, *There muſt be alſo Hereſies among you, that they which are approved may be made manifeſt among you*, 1 Cor. xi. 19. *Now the Spirit ſpeaketh expreſly, that in the latter Times ſome ſhall depart from the Faith*, 1 Tim. iv. 1. *There ſhall be falſe Teachers among you, who privily ſhall bring in damnable Hereſies, even denying the Lord that bought them*, 2 Pet. ii. 1. And this may be among thoſe who own and profeſs to believe the Words of the Holy Ghoſt in the Scriptures, as there is ſuch a thing as *wreſting* the Scriptures, and the *Unſtable* are ſaid to *wreſt them to their own Deſtruction*, 2 Pet. iii. 16.

And in a Day of dangerous Error concerning Fundamental Doctrines, what Chriſtian that loves his Bible, can read without Indignation the many Pamphlets publiſh'd on the Side of *Clarkiſm*, ſo notoriouſly corrupting and explaining away the *Scripture-Senſe*, and yet making an invidious Clamour for *Scripture-Words*; that is, Words abuſed and wreſted to cover a *Scheme* that *ungods* the *Son* and *Holy Ghoſt*? and even the Abettors of ſo blaſphemous a Scheme, calling themſelves *Scripture-Chriſtians*, and thus pleaded for by the *Nonſubſcribers*, *Reply*, Part 1. p. 22. "If *adhering* to the *Words* "of Scripture be not allowed a ſufficient Proof of a Re"gard to *Truth*, we are afraid ſome will ſay of us, that "we are *apoſtatizing* from the common Faith of Prote"ſtants!"

Words

Words of *Scripture only*, as a *Teſt* or *Evidence* of their *Faith*; and inveighing againſt the Inquiſitory Uſe of other Words, to fiſh out their private Sentiments. This has been the way of the Most Famous Hereticks that have been known in the Church, when they would ſhun being detected; as it is of *Arians* and *Clarkites* at this day. It can't therefore be denied, the Nonſubſcribing Brethren go a *Road* well beaten *heretofore*, and at preſent well throng'd, 'tis viſible by *whom*, viz. the Writers againſt the *Conſubſtantiality* and *Eternity* of the *Son* and *Holy Ghoſt*, or againſt their being *one* in *Eſſence* with the *Father*: So that they want neither *proper Precedents*, nor *conſiderable Company*, which was the Thing to be ſhewn. And if Men may be *known* by their *Aſſociates*, People may hence ſee who and who are *together*.

In oppoſition to *Hereticks*, and in dealing with them, the common Anſwer in which the *Fathers* agree, is, That we muſt *underſtand* the *Scriptures*, and draw juſt *Conſequences* from them, and not ſtand upon *Words* or Phraſes, but conſider *Things*. Nor had they any Apprehenſion that Men muſt be *infallible*, in order to draw *Conſequences* from Scripture, that may be ſaid to be *True* and *Juſt*, and *the Mind of God* in his *Word*; and ſo to be received and believed, not as drawn by *Men*, or on *Human Authority*, but as expreſſive of the Doctrine *revealed* in the *Holy Scriptures*.

Modern *Nonſubſcribers*, after the *Example* of their forementionⁿd *Leaders*, are for undermining the *Importance* of * *Scripture-Conſequences*, drawn by *Falli-*

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* Dr. *Stillingfleet*, ſumming up what he had offer'd, upon the Occaſion before mention'd, in Support of *Scripture-Conſequences* in *Articles of Faith*, ſpeaks thus: "Nothing can "be more contrary to the Nature of the Soul of Man, to

ble Men, as a plauſible Pretence to keep to the *Letter* of Scripture unexplain'd; and this for the ſake of meaning what they pleaſe, without ſaying *what*, when asked concerning their Faith. This muſt be call'd making a *Noble Stand* for *Chriſtian Liberty*, *Proteſtant Principles*, and the *Authority*, *Sufficiency*, and *Perfection* of the *Holy Scriptures*; and oppoſing an *Inquiſition*, *Impoſition*, *Perſecution*, with a long *Et-Cætera* of Dreadfuls, reaching as far as *Rome*, and no body can tell how much farther, or where they will ſtop. But whatever *good* or *bad* Words, *fair* or *foul* Speeches, are uſed to *deceive the Hearts of the Simple*; we are ſure 'tis according to *Chriſtian* and *Proteſtant Principles* to argue, *That ſince Man has a reaſonable Soul in him, he muſt be ſuppoſed endued with a Faculty of making Inferences, and deducing Conſequences from what is ſaid: And when any Conſequence is juſt, and plain, and neceſſary; 'tis what ought to be believed as much as* that *from which the Conſequence is drawn. Therefore we muſt not only read, but ſtudy to underſtand the True Meaning of the Holy Scripture, calling in the Illumination of the Spirit of God, which by Office and Promiſe is the Teacher and Sanctifier of the*

" the Uſe and End of Diſcourſe, to the Practice of " *Chriſt* and his *Apoſtles*, to the conſtant Senſe of the " Primitive Church, and that upon full and often-renewed " Conteſts with Hereticks upon this very *Head*; than to " impoſe on us an Obligation to read *all the Articles of our* " *Belief* in the *Expreſs Words* of *Scripture*. So that (he adds) " I am confident this will appear the moſt trifling and pi- " tiful Objection that can be offer'd by Men of common " Senſe and Reaſon. And therefore it is hoped, that all " Perſons who take any Care of their Souls, will examine " Things more narrowly, than to ſuffer ſuch TRICKS to " paſs upon Them, or to be ſhaken by ſuch Objections."

The plauſible Pleas brought by ſuch *Trickſters*, as play the *Words* of *Scripture* againſt the *Senſe*, ſee fully anſwer'd by the late Excellent Preface to a New Edition of the *Weſtminſter Confeſſion*, printed at *Edinburgh*.

Church

Church and People of God; and we have the more reaſon to be confirmed in what appears to us to be the True Senſe of the Sacred Writings, if the Churches of God in the Pureſt Times, and Holy Men that are gone before, appear alſo to have believed as we believe, and have borne their Teſtimony to the ſame Truths that we are called to bear our Teſtimony to. "Tho * it is not "the Foundation of our Faith, yet it is a Sup- "port to it, that the Articles of our Creed are "Things that have been long moſt *ſurely believed.* "The Doctrine of Chriſt is what Thouſands of "the wiſeſt and beſt of Men have *ventur'd their* "*Souls upon*, with the greateſt Aſſurance and Satiſ- "faction." The *Way of Truth* is to be choſen upon Evidence, as revealed in the *Word*; *Pſalm* cxix. 30. but they that have gone before † us in it are not to be neglected: *Go thy way forth by the Footſteps*

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* Mr. *Henry* on *Luke* i.

† As to the *received Doctrine* of the TRINITY, *viz. one* God in Three Perſons Conſubſtantial and Co-eternal, in oppoſition to *Clarkiſm* or *Arianiſm* diſguis'd: It is of ſome moment to us (ſaith Dr. *Waterland*) not only to have the Primitive Writers on our Side, (as we plainly have) but to have them thought ſo too. You know, (*ſpeaking to one of Dr.* Clark's *Diſciples*) or you know little in this Controverſy, that all the Fathers, almoſt to a Man, either expreſly or implicitly, aſſerted the *Conſubſtantiality* of the Son with the Father. They unanimouſly maintain'd, That the Son was not of any *created* or *mutable* Subſtance, but ſtrictly *Divine*; ſo cloſely and nearly allied to the Father's Perſon, (in a myſterious way above Comprehenſion) that the Subſtance of the Son might be juſtly called the *Father's* Subſtance, both being one.

Is not this ſufficient to urge againſt Dr. *Clark* and you, who make the Son of an inferior Subſtance, differing entirely in Kind from the Father's; in ſhort, a *Creature*, tho you care not to ſpeak it in broad Terms? This is what you have not ſo much as one *Catholick Poſt-Nicene* or *Ante-Nicene* Writer to countenance you plainly in. The Main

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Footſteps of the Flock, Cantic. i. 8. *Thus ſaith the* LORD, *Stand ye in the Ways, and ſee, and ask for the Old Paths, where is the* GOOD WAY, *and walk therein; and ye ſhall find Reſt for your Souls:* Jer. vi. 16. *Truth* was before *Error*, and will be after it. The *Way* of *Truth* is the *Good Old Way*; and having choſen

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of your Doctrine, the very Points wherein your Scheme is contain'd, and on which it turns, and which diſtinguiſh you from the preſent Orthodox, ſtand condemn'd by all Antiquity. Do you imagine all this is to be turn'd off, only by equivocating upon the Word *Numerical*; or by throwing out the Term *Scholaſtick*, to make weak Perſons believe that we have borrowed our Doctrine from the *Schoolmen* only? No; we know, and you may know if you pleaſe to examine, that, as to the Main of our Doctrine of the Bleſſed Trinity, we have the Univerſal Church, as high as any Records reach, concurring with us: To Them we appeal, as well as to the Scriptures; that, together with Scripture, we may be more ſecure that we follow the true Interpretation.

You ſay, *The Authority of the Fathers, could it be proved to be unanimous againſt Dr.* Clark, *ought not to determine any Article of Faith.*

No; but it is a ſtrong preſumptive Proof, that his *Interpretation* of *Scripture* is not the true one: A Proof ſo conſiderable, that I know not whether any thing leſs than clear and evident Demonſtration ought to over-rule it. For, you muſt remember that Dr. *Clark*, or any *Moderns*, as well as the *Antients*, are *fallible* Men; and have only the ſame *Human Reaſon* which others had ſixteen Hundred Years ago, in an Age of Miracles, and near to the Days of Inſpiration. *Moderns*, at ſo great a diſtance off, may, at leaſt, as eaſily miſtake in interpreting Scripture, as you ſuppoſe the Antient and Univerſal Church to have done in a momentous Article of Faith.

We think it very unlikely that the *Apoſtolick* Churches ſhould not know the Mind of the *Apoſtles*, or ſhould ſuddenly vary from it, in any Matter of moment. We look upon it as highly improbable, that the Faith of thoſe Churches ſhould ſo ſoon run counter to any Thing in Scripture, ſince they had the beſt Opportunities of knowing what Scripture meant, were made up of wiſe and good Men,

chosen This, we are to stick to it; and *be no more Children, tossed to and fro, and carried about with every Wind of Doctrine, by the Sleight of Men, and cunning Craftiness, whereby they lie in wait to deceive*, Eph. iv. 14. There is a *Time* of *trying*, and then of *holding fast that which is Good*. The *Bereans* having, by *searching* the *Scriptures*, found St. *Paul's Doctrine* to be *sound*, need not afterwards be shaken by *any* that

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Men, Men who would sooner die than commit any Error in that kind wilfully. Upon this we believe the concurring Judgment of Antiquity to be, tho not *infallible*, yet the *safest* Comment upon Scripture; and to have much more weight in it than there generally is in Wit and Criticism: and therefore not to be rejected where the Words of Scripture will, with Propriety, bear that Interpretation. This is all that remains for us to say or pretend.

We have as plausible Arguments, to speak modestly, from *Scripture*, as you can pretend to have: Nay, we think your Notions utterly irreconcileable with Scripture, according to the natural, obvious, grammatical Construction of Words. And besides all this, we have, what you want, the concurring Sense of the *Antients* plainly for us.

The Learned Doctor has made some Pretences that way; and they are of weight with such Readers as are not duly apprehensive of the Doctor's uncommon manner of setting Things off with great Advantage to his Cause, and as great Detriment to Truth. But Two Reasons are obvious, why his Claim to *Antiquity* ought to have the less Force with considering Men: First, because he lays Claim to the Church's *Forms*; which every common Reader may see, are directly against him: And, Secondly, because, notwithstanding his Appeal to *Antiquity*, he is wiser than to put the Matter upon that Issue. He endeavours to lessen the Esteem of the Antients, all the while that he presumes they are on his Side: A sure Mark that he suspects them, and is securing a Retreat when they fail him; as they certainly will, whenever strictly enquired into. An Adversary need not desire any fairer Advantage of the learned Doctor, than to have the Issue of the Cause put upon the Doctor's Citations; taking in no more than is absolutely necessary to clear the Sense of the Authors in those very Passages. The great *Athanasius* told the *Arians* long ago, and

that ſhould preach *another* Goſpel, but hold them accurſed. And if Chriſtians ought to be fix'd in any thing, 'tis in their Belief and Choice of ONE GOD, as he has revealed himſelf in his Word to be FATHER, SON, and HOLY GHOST; in oppoſition to thoſe who by *New Schemes* make *more Gods* than *One*, and *Two* of them Creatures; and ſo change the *Chriſtian's God* and Object of Worſhip, which ſhould

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and it is Fact, that all the Writers before them, of any Repute or Judgment, were directly againſt them. *Athanaſ. de Decret. Syn. Nic. p.* 233. "We give you Demonſtration, ſays "he, that our Doctrine has been handed down to us from "Fathers to Fathers. But you, ye Revivers of *Judaiſm*, "and Diſciples of *Caiphas*, what Writers can you bring to "father your Tenets? Not a Man can you name, of any "Repute for Senſe or Judgment. All to a Man are againſt "you." The learned Doctor owns as to *Poſt-Nicene* Fathers, that they are, in the whole, againſt him: And many of the *Ante-Nicene* Writings, by the good Providence of God, are yet extant, and can ſpeak for themſelves. The *Fathers* have been tried, and are found *faithful*; what they defended while living, the *Divinity* of our bleſſed Lord, againſt the Inſults of *Jews*, *Pagans*, and *Hereticks*, they ſtill maintain in their Works. And who can think it at all probable, that the Primitive Church ſhould miſtake in ſo material a Point as this is; or that the whole Stream of Chriſtian Writers ſhould miſtake in telling us what the Senſe of the Church was? And from theſe we have very clear and full Proof, that the Catholick Church did all along profeſs a Trinity of *Conſubſtantial Co-eternal* Perſons, in Unity of Nature, Subſtance and Godhead.

The Queſtion then is not, whether the *Scripture* and Fathers are equally infallible: All the Fathers together are not ſo valuable, or ſo credible, as any one inſpired Writer. But it is plainly this, *viz.* Whether the antient *Hereticks* or *Catholicks*, as they have been diſtinguiſh'd, have been the beſt Interpreters of diſputed Texts; and whether we are now to cloſe with the *former* or the *latter*. You would inſinuate that you have *Scripture*, and we *Fathers* only; but we inſiſt upon it, that we have both.

The Sum of the whole Matter is this: The unanimous Senſe of the Antients, upon any Controverſial Point, is of great

ſhould not be heard without Abhorrence. *Hath a Nation changed their Gods, which are yet no Gods?* And ſo were better chang'd than kept: But when or where has ſuch a thing been known? *Jer.* ii. And ſhall *Pagans* herein be the Reproach of *Chriſtians?* Shall *they* be more firm and faithful to their *falſe Gods*, than we to the only Living and *True God?* Shall we *change our* GLORY for that which doth not profit?

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great moment and importance towards fixing the Senſe of Scripture, and preventing its being ill-uſed by deſultorious Wits, who love to wander out of the common way, and can never want ſome colour for any Opinion almoſt whatever. We do not appeal to the Antients, as if we could not maintain our Ground, from Scripture and Reaſon, againſt all Oppoſers: This has been done over and over. *Athanaſius*, *Hilary*, *Baſil*, the two *Gregories*, *Chryſoſtom*, *Auſtin*, *Cyril*, and others, undertook the Cauſe on the foot of Scripture; and were eaſily ſuperior to all the *Arians*. And as to your Doctrine being juſtly call'd *Arianiſm*, I hope, without Offence, I may ſay, I have made it plain to a Demonſtration, (excepting only that, in ſome Particulars, you fall below *Arianiſm*) and I ſhould adviſe you hereafter, for your own ſake, to diſpute ſo clear a Point no farther. 'Tis not then, as was ſaid, that we can't maintain our Ground from *Scripture:* But ſince we have an Advantage, over and above Scripture-Evidence, from the concurring Sentiments of *Antiquity*, we think it very proper to take That in alſo; and we ſhall not eaſily ſuffer it to be wreſted from us.

As for thoſe who chuſe to go out of the common Road, and to run counter to all that has hitherto been called and reputed *Catholick* or *Orthodox*; let them look to it, and be it at their own Peril. They muſt believe that the antient *Hereticks* were the ſoundeſt Chriſtians; that the firſt General Council, which met from all Parts of *Chriſtendom*, and having no Biaſs, ſo far as appears, to determine them this way or that, either did not know what was the Faith of their reſpective Churches, and what had been handed down to them by their Predeceſſors, or elſe wilfully and unanimouſly agreed to corrupt it; and that too in a very material Article, in which the Sum of the Chriſtian Religion is contain'd; and in which the Nature and Object of

profit? God forbid! Inſtead of this, with *purpoſe of Heart* let us *cleave unto the Lord*: To whom elſe ſhall we go? *Neither is there Salvation in any other. All People will walk, every one in the Name of his God, and we will walk in the Name of the* LORD *our* GOD *for ever and ever. This is the True God, and Eternal Life. Little Children, keep yourſelves from Idols.* Amen.

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our Worſhip is very nearly concern'd. They muſt believe farther, that the Churches in general, throughout the Chriſtian World, through every Age, (and even ſince the Reformation, upon which Matters were ſtrictly look'd into, and carefully re-examin'd) have fallen into the ſame Error, and ſo continue even to this day; ſome few private Men only, here and there, ſhowing their Diſlike of it. Now, they who pretend this, muſt bring ſome very ſtrong Proofs to make good their Pretences; without which, they muſt be firſt very unreaſonable, in calling us to attend to what ſo little deſerves it; and next very inexcuſable in their Attempts to draw others into their *precarious* Sentiments. What leſs than clear and evident *Demonſtration*, on the Side of *Arianiſm*, ought to move a wiſe and good Man, againſt ſo great Appearances of Truth as there are on the Side of the *received Doctrine* of the *Trinity*, from *Scripture*, *Reaſon*, and *Antiquity*? And how long may we wait for ſuch a DEMONSTRATION? Even till the *mighty Angel* come forth, and ſwear, THAT TIME SHALL BE NO MORE.

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